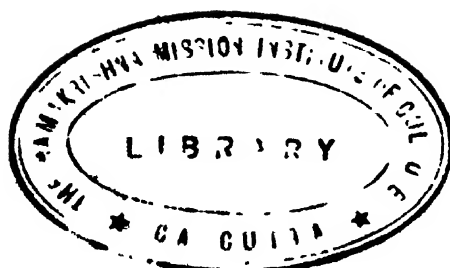


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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME IX
(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias ; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention :

- No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian. dedicated to Aurang-zib.
- No. 814. *Muntakhab-i Bahâr-i-‘Ajam*, an autograph copy of Indarman’s abridgment from his master Tek Chand Bahâr’s exhaustive dictionary *Bahâr-i-‘Ajam*.
- No. 817. *Maşâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by ‘Abû ‘Abd Ullah Husayn bin Aḥmad uz-Zûzanî, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lurgat*, a rare old grammatical dictionary, by Abû ‘Abd Ullah ul-Husayn bin Ibrâhîm un-Natanzî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Maşâdir*, by Aḥmad bin ‘Alî ul-Maqqarî, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822 *Kitâb ul-Maşâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin ‘Abd Ullah ul-Busti.
- Nos. 823-824. *Muhaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmūd bin ‘Umar ush-Shaybānī.

No. 849. A rare work on prosody and rhyme, written for ‘Abd Ullah Qutub Shāh, by Ulfatī Husaynī Sāwajī.

No. 869. An extremely rare and valuable copy of the fourth *Daftar* of Abul Faḍl’s letters.

No. 906. An accurate and well-written copy of *Durrat ut-Tāj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Qutb-ud-Dīn Shīrāzī (d. A.H. 710 = A.D. 1310) for Dubāj, or king of Gilān. Dated A.H. 1027.

No. 910. *Jawāhir ul-‘Ulūm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humāyūn, by Muḥammad Fāḍil ‘Alī us-Samarqandī.

No. 927. A correct and beautifully written copy of Husayn Maybudī’s commentary on ‘Alī bin Abū Ṭālib’s *Dīwān*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wisāyā-i Nizām ul-Mulk*.

No. 943. A very beautiful and correct copy of Sāyyid ‘Alī Hamadānī’s *Dakhīrat ul-Mulūk*, dated A.H. 968.

No. 948. *Nafā’is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah ‘Alī Khān Fārūqī, the eleventh King of Khāndish, by ‘Abd ul-Latif Munshī.

I have revised this volume, as I have revised the Persian Cataloguer’s work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield’s appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân A'zam Tātār Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tātārkhâniya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.

TABLE OF CONTENTS.

PHILOLOGY.

GRAMMAR.

	Nos.	PAGE
Şarf-i Mîr	769	1
Şarḥ-i Şhâfiyah (a commentary on Şhâfiyah by Muḥammad Hâdî)	770	2
Şarḥ-i Şhâfiyah (another commentary on Şhâfiyah by Muḥammad Sa'd) ..	771-772	3
Fuṣûl-i Akbarî	773-774	4
Lugât ul-Kâfiyah (a glossary upon Kâfiyah)	775	5
Intikḥâb-i Bîbadal (a commentary on Jâmi's commentary on Kâfiyah) ..	776-777	6
Qindîl (a commentary on Mişbâḥ by Muḥammad Sa'd)	778-779	7
Şarḥ-i Mişbâḥ (another commentary on Mişbâḥ by an unidentified author) ..	780	8
Minâr ud-Dawâbit	781	9
Şarḥ-i Alfîyah (a commentary on Alfîyah by Muḥammad 'Alî bin Âqâ Bâbâ-i Sarkânî)	782	10
Şarḥ-i Alfîyah (another commentary on Alfîyah by 'Abd Ullah Qazwinî) ..	783-784	11
Şarḥ-i Alfîyah (another commentary on Alfîyah by Muḥammad Şâdiq Barûjardî)	785	12
Daryâ-i Latâfat	786	ib
Dastûr ul-Mubtadi	787	14
Riyâd ul-Hurûf	788	15
Qawâ'id-i Fârsî	789-790	ib

PERSIAN DICTIONARIES.

	Nos.	PAGE
<u>Sharaf</u> Nâmah	791-792	17
Muayyid ul-Fuḍalâ	793	18
<u>Kashf</u> ul-Luġât	794	19
Madâr ul-Afâḍil	795	20
Majma' ul-Furs	796	22
Farhang-i Jahângîrî	797-801	23
Burhân-i Qâṭi'	802-803	26
Farhang-i Rashîdî	804	27
<u>Ashhar</u> ul-Luġât	805	28
A defective and incomplete copy of a Persian dictionary	806	29
<u>Chirâġ-i</u> Hidâyat	807-809	30
Mir'ât ul-Iṣṭilâḥ	810	31
Nawâdir ul-Masâdir	811	32
Muṣṭaliḥât ush-Shu'arâ	812-813	33
Muntakhab-i Bahâr-i 'Ajam (an abridg- ment of Bahâr-i 'Ajam)	814	34
A defective Persian dictionary of names	815	35
Lubb-i Lubâb	816	36

ARABIC-PERSIAN DICTIONARIES.

Masâdir	817-818	37
Dastûr ul-Luġât	819	38 ^a
Tâġ ul-Masâdir (with Risâlat ul-Ḥarfiyat ul-'Aḍudfiyah and al-Muṣallaṣ)	820-821	39
Kitâb ul-Masâdir	822	42
Muḥaḍḍab ul-Asmâ	823-824	ib
Niṣâb us-Ṣibyân and its commentaries	825-829	44
aṣ-Ṣurâḥ	830-831	46
Kanz ul-Luġât	832	47
Muntakhab ul-Luġât	833-834	48
<u>Sharḥ-i</u> Niṣâb-i Badî' (a commentary on Niṣâb-i Badî')	835	49

TURKISH-PERSIAN DICTIONARY.

Luġat-i Turkî (a vocabulary of Oriental Turkish, explained in Persian)	836	50
---	-----------	----

HINDÎ-PERSIAN DICTIONARY.

	Nos.	PAGE
Ġarâ'ib ul-Luġat, by 'Abd ul-Wâsi'		
Hânsawî	837	51
Ġarâ'ib ul-Luġât, by Ârzû	838	52

PUSHTŪ DICTIONARY.

Farhang-i Irtdâ'î	839	ib
---------------------------	-----	----

MISCELLANEOUS.

A collection of treatises containing glossaries of Pârsî, Darî and Pahlawî words (bound in one volume) ..	840	54
---	-----	----

PROSODY, RHYME, POETICS AND RHETORICS.

al-Mu'jam	841	55
Mi'yâr ul-Ash'âr	842	ib
Mizân ul-Afkâr (a commentary on Mi'yâr ul-Ash'âr)	843	57
A treatise on rhetoric and Prosody by Sharîf Jurjânî	844	58
Jam'-i Mukhtasar	845	59
'Arûd-i Sayfi	846-847	ib
Two treatises on poetical figures and metres, by Fakhrî and Rashîd Waṭ'-wât (bound in one volume) ..	848	61
Riyâd us-Şanâ'î	849	63
Majma' us-Şanâ'î	850-852	64
Anonymous tract on prosody	853	65
Mauhibat-i 'Uzmâ and 'Aṭiyah-i Kubrâ (bound together)	854	66
Khulâsat ul-Badî' and Wâfiyah (bound together)	855	67
Fânûs-i Khayâl	856	68
Châr Sharbat	857	69
Mizân ul-'Arûd	858	70

	Nos.	PAGE
Mizân ul-Ash'âr	859	70
Risâlah-i 'Arûd	860	71

ORNATE PROSE, INSHÂS, EPISTLES, AND
COLLECTION OF OFFICIAL LETTERS.

Rasâ'il ul-I'jâz	861-862	73
Ruq'ât-i Jâmî wa Mîrân	863-865	74
Makhzan ul-Inshâ	866	76
Mukâtabât-i 'Allâmî	867-869	77
Dibâchah-i Nauras (preface to Zuhûrî's Nauras)	870	81
Rasâ'il-i Tugrâ (a collection of Tugrâ's refined prose-writings)	871	ib
Majma' ul-Afkâr	872	82
Riyâd ul-Widâd	873	101
Châr 'Unsur	874	ib
Bahâristân-i Khayâl	875	102
Guldastah-i Sakhun	876	103
Ruq'ât-i Muḥammad 'Alî	877	ib
Manşûrât-i 'Âlî (a collection of Ni'mat Khân 'Âlî's refined prose writings)	878	104
Ruq'ât-i Munshî	879	106
A defective and incomplete copy of a mod- ern collection of friendly letters	880	107
Bahâristân-i Ma'nî	881	108
Manşûrât-i Anand Râm (prose-writings of Anand Râm)	882	109
Dastûr ul-Inshâ	883	114
Riyâd ul-Munshâ'ât	884-885	ib
Tilismât-i Khayâl	886	121
Ḥadiqat ul-Irshâd	887	123
Ruq'ât-i Aulâd Ḥasan	888	ib
Nawâdir ul-Majâmi'	889	124
A very modern collection of a few short letters	890	ib

PROVERBS, RIDDLES AND LOGOGRIPHS.

Anis ul-'Ushshâq	891	126
Shabistân-i Nikât	892	128

TABLE OF CONTENTS.

xi

	Nos.	PAGE
Tuḥfah-i Sultânî	893	129
Risâlah-i Mu'ammâ, by Amîr Ḥusayn Mu'ammâ'î	894-896	130
Jâm-i Jam (a commentary on the Risâ- lah-i Mu'ammâ)	897	132
Sharḥ-i Mu'ammâ (a commentary on the معالم مقوسط of Jâmî)	898 ³	133
Jâmi' ut-Tamṣîl	899	<i>ib</i>
Majma' ul-Amṣâl (an extract from Jâmi' ut-Tamṣîl)	901	134
Şifat-i Kâ'inât	902-903	135
Risâlah-i Mu'ammâ, by Nâşir 'Alî	904	136

SCIENCES.

ENCYCLOPÆDIAS.

Dânish Nâmah-i Jahân	905	138
Durrat ut-Tâj	906	139
Nafâ'is ul-Funûn	907-909	142
Jawâhir ul-'Ulûm-i Humâyûnî	910	144
Tuḥfat ul-Hind	911-912	150
Shâhid-i Şâdiq	913	151
'Uqûl-i 'Ashrah	914	169
Raṣṣahât ul-Funûn	915	171
Mukhtasar-i Mufid	916	172
Farmân-i Ja'farî	917	173
Qawâ'id ul-Muṣaddarîn	918	174
A fragment of a work of an encyclopædic nature	919	176

ETHICS, POLITICS, PHILOSOPHY.

Tarjumah-i Bânat Su'âd	920	177
Sharḥ-i Qaṣidah-i Himyariyah	921	<i>ib</i>
Commentaries on Qaṣidah-i Burdah	922-926	178
Sharḥ-i Diwân-i 'Alî, by Ḥusay Maybudî	927-932	182
Şad Pand	933	186
Wişâyâ-i Nizâm ul-Mulk	934	187
Sharḥ-i Maqâmât-i Ḥarirî	935-936	188
Maqâmât-i Hamîdî	937	189

	Nos.	PAGE
Akhlâq-i Nâsirî	938-939 ..	190
Sharḥ-i Akhlâq-i Nâsirî	940 ..	191
Hadîqat ul-Luġat (a glossary on Akhlâq-i Nâsirî), by Muḥammad Sa'd ..	941 ..	192
Miftâḥ ul-Akhlâq (another glossary on Akhlâq-i Nâsirî), by 'Abd ur-Raḥîm Burhânpûrî	942 ..	193
Dakhîrat ul-Mulûk	943 ..	194
Akhlâq-i Muḥsinî	944-947 ..	196
Nafâ'is ul-Kalâm	948 ..	198
Akhlâq-i Manşûrî	949 ..	200
Ma'din ul-Jawâhir	950 ..	203
Maḥbûb ul-Qulûb	951 ..	204
Gauharistân	952 ..	205
Manhaj ul-Yaqîn	953 ..	206
Abwâb ul-Jinân	954-956 ..	207
Tuḥfat ul-Akhyâr (author's commentary on his own Qaṣîdah Mûnis ul-Abrâr)	957 ..	208
Sharḥ-i Khutbah-i Shaqshaqiyyah ..	958 ..	210
A collection of moral sayings and anec- dotes	959-960 ..	ib

ERRATA.

Page		Line	
41	..	16	.. “المستنير” <i>should be</i> “المستنير”
98	..	34	.. “Nuk’ât” ,, “Nikât.”
74	..	16	} .. “Ruqa’ât” ,, “Ruq’ât.”
75	..	18	
103	..	31	
106	..	4	
123	..	27	} .. “Nukât” ,, “Nikât.”
128	..	4	
171	..	4	
174	..	4	
177	..	4	.. “بانٓت سعادٓت” ,, “بانٓت سعاد”

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

foll. 30 ; lines 14 ; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{4}$.

صرف مير

ṢARF-I MÎR.

The well-known treatise on Arabic inflexion

Author : Abul Ḥasan 'Alî bin Muḥammad bin 'Alî, called Sayyid Sharif-ul-Jurjânî :

ابو الحسن على بن محمد بن علي المعروف به سيد شريف
الجرجاني *

Beginning :—

ايدک الله في الدارين كلمات لغت عرب سه قسم آمد النخ *

The Author, who was born A.H. 740 = A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shîrâz. When Tîmûr conquered Shîrâz, A.H. 789 = A.D. 1387, he sent Sayyid Sharif to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791 =

A.D. 1388). He returned to Shîrâz, where he died on Tuesday, 6 Rabî' II, A.H. 816 = A.D. 1413. See Qabas-ul-Hâwî, vol. I, fol. 151* (Lib. copy). Comp. also Ḥabîb-us-Siyar, vol. iii, juz 3, p. 89; S. de Sacy, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled *میرف*, or according to Ḥâj-Khal, ii, p. 304, *تصريف السيد الشريف*, is divided into three sections. noun (اسم), verb (فعل), and particle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186, No. 1; E. G. Browne, Camb. Cat., p. 262, No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhâr Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح شافيه

SHARḤ-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Ḥâjib's famous Arabic treatise on etymology and orthography الشانیه.

Commentator: Muḥammad Hâdî bin Muḥammad Sâlih Mâzan-darânî محمد هادي بن محمد صالح مازندراني.

Beginning:—

الحمد لله رب العالمين و بعد چنين ميگويد ذرأ بيمقدار

تراب اقدام شيعيان ائمة اطهار النخ *

The Arabic original الشانیه by Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Ḥâjib (d. A.H. 646 = A.D. 1248), is a supplement to the same author's well-known Arabic grammar الكانیه فی النحو (comp. Ḥâj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muḥammad Hâdî, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088 = A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Ḥasan 'Alī Khân.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No: 2435; Buhâr Lib. Cat. vol. i, p. 199, etc. Another commentary on الشافيه, by Muḥammad Sa'd with the *takhalluṣ* Ġâlib, is noticed below. The Arabic original, with a Persian commentary by Muḥammad Ṣâliḥ Mâzandarânî (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

علت انقلاب جمل انہاست *

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 × 6; 6½ × 4.

عافیہ شرح شافیه

‘ĀFIYAH SHARḤ-I SHĀFIYAH.

Another commentary on Ibn-ul-Ḥâjib's same grammatical work الشافيه.

Commentator: Muḥammad Sa'd with the *takhalluṣ* Ġâlib محمد سعد المتخلص به غالب.

Beginning:—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

علم تصریف النح * علم تصریف النح

Muḥammad Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d. A.H. 1108 = A.D. 1696), governor of Dihli in Aurangzîb's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqâmât-i Ḥarîrî, Kâfiyah, Shâfiyah and Tahdîb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azîmâbâd. He also left two Diwâns in one of which he adopts the *takhalluṣ* Sa'd and in another Ġâlib. See Safînah-i Khwushgû, fol. 30^a. His other works are: (1) قندیل, a commentary on the Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Muṭarrizî (see No. 778); (2) انتخاب بی بدل, a commentary on Jâmi's Arabic commentary on the کافیه of Ibn-ul-Ḥâjib (see No. 776); (3) شرح نصاب الصبیان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Naṣr Farâhî (see Ethé Ind. Office Lib. Cat. No. 2387); (4) *میزان الاشعار* (4), a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement, p. 120 (where the author is called Muḥammad [B.] Sa'd); Bûhâr Lib. Cat. vol. i, p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:—

* و خاطر فاطر در حل معاهد دلائل و ایضاح غوامض مسائل

Written in ordinary Ta'liq

Not dated; 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Hâjib's *الشافية*.

Beginning:—

ستایش و نیایش بسیار النعم *

In the conclusion of the present copy the commentator adds to his name the *takhalluṣ* *به غالب المتخلص* محمد سعد المتخلص and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$.

فصول اکبری

FUṢŪL-I AKBARĪ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alī Ilâhâbâdī سید اکبر علی اله آبادی

The name is given so at the end of the MS., but the author

is generally known as *علي الكبير* (not *علي الكبير* as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words *هو العلي الكبير* in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning :—

* الحمد لله رب العالمين بدان علمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Aḥmad Lakhnawî, Lucknow, 1884; with another commentary by Himâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the *Fuṣûl*, entitled *نوادير الوصول في شرح الفصول*, by Muḥammad Sa'd Ullah of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated : 19th century.

Scribe : سيد نجف علي عظيم آبادي

No. 774.

fol. 62 ; lines 7 ; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is *سيد علي اكبر اله آبادي*

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated ; 19th century.

No. 775.

fol. 52 ; lines 17 ; size $7\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUĠAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar *الكافية* of Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Ḥâjib (d. A.H. 646 = A.D. 1248)

Beginning :—

الحمد لله كما هو والصلوة على نبيه ووصيه و بعد حقير
 محمد سليم را بخاطر فاتر رسيد النجم *

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muḥammad Salīm.

In the preface a reference is made to كنى اللغة and قاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. K̲hal. V, p. 6; G. Flügel, i, p. 162; Loth, Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on الكافيه, ascribed to Mir Sayyid Sharīf Jurjānī (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat.* No. 2434. A paraphrase in Persian verse, styled مرآت, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same كافيه is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhān-ud-Dīn bin Shihāb-ud-Dīn (lithographed, Lucknow, 1884); ‘Abd-un-Nabī bin ‘Abd-ur-Rasūl (lithographed, Kānpūr, 1881); a metrical paraphrase by Maulawī Ibrāhīm (lithographed, Lucknow, 1872).

Written in ordinary Nasta‘liq with copious marginal notes and emendations.

Dated Dulqa’d, A.H. 1113.

No. 776.

fol. 122; lines 15; size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

انتخاب بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on ‘Abd-ur-Raḥmān Jāmī’s Arabic commentary on the Kāfiyah of Ibn-i Hājjib. See No. 181, xvii.

Commentator: Muḥammad Sa’d Ja’farī محمد سعد جعفري.

Beginning :—

سپاس قدسي اسلس حضرت آفرید گاردا سزاست النجم *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jāmī’s commentary on the Kāfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muhammad Sa'd of 'Azîmâbâd who wrote a commentary on the شافية of the same Ibn-ul-Hâjib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is سيد حمزة علي and of the latter مير يار علي ولد مير غلام.

No. 777.

fol. 141 ; lines 15 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus :—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری

معروض میدارد و بر صفحه التماس می نگارد *

Written in ordinary Ta'liq, by order of Khawājah Qamar-ud-Dîn Khân.

Dated 1218 Fasli

No. 778.

fol. 162 ; lines 17 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDÎL.

A commentary on Nâsir bin 'Abd-us Sayyid ul-Muṭarrizî's (*d.* A.H. 610 = A.D. 1213) well-known Arabic grammar المصباح (see Hâj. Khal. Vol. V, p, 582 ; Loth. Arab. Cat. No. 890 ; printed by Baillie, Calcutta, 1802 ; Lucknow, A.H. 1262).

Commentator : Muhammad Sa'd محمد سعد.

Beginning :—

سپاس و ستایش بسیار و محمدمدت و آفرین بی شمار النخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azîmâbâd (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hâjib's

الشافيه (see No, 776), tells us in the preface that he wrote this work in Rabî' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Fasli.

No. 779.

fol. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century.

No. 780.

fol. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MISBÂH.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî un-Nahwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hâj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذى الانعام جاعل الذخوفى الكلام كالمح في الطعام
..... اما حرف شرط است كاهى در آغاز كلام آرند النخ *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. loc. cit; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab. A.H. 1231.

سجاد حسين سcribe

No. 781.

foll. 197 ; lines 15 ; size 10 × 6 ; 8 × 3½.

منار الضوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody.

Author : 'Abd-ul Bâsîṭ عبد الباسط.

Beginning :—

عشق مجنون حسن اوصاف لیلی افروز است که داغ دلهای

تمنا النخ *

The work, is divided into 17 *Bâb*, as follows :—

باب اول در بیان فواید معنی مختلفه حروف تهجی و تبدیل اینها *

باب دوم در تحریر قوانین فارسی *

باب سوم در تحریر نحو و تحقیقات اعراب قواعد فارسی *

باب چهارم در تألیف ترکیب قواعد معنی و الفاظ *

باب پنجم در ترقیم حذف و ایراد کلمات و حروف فارسی *

باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *

باب هفتم در امتیاز انداز متاخرین از متقدمین *

باب هشتم در تحقیقات لغات *

باب نهم در محاورات متقدمین *

باب دهم در صنایع و توارنخ و تغیر معما *

باب یازدهم در علم عروض و قوافی *

باب دوازدهم در ادراک مضمون احادیث *

باب سیزدهم در قصص شاهنامه و غیره *

باب چهاردهم در چندی قوانین نجوم مقدار متداول اشعار *

باب پانزدهم در انواع اشعار *

باب شانزدهم در پیرایه مضمون هندی و تلازم بیانی انداز طریقه

شعرای سلف و حال *

باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130 = A.D. 1717, is expressed by the title منار الضوابط.

Written in ordinary Ta'liq.

Not dated ; 19th century.

Scribe غلام علي.

No. 782.

fol. 165 ; lines 17 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

رح الغية

SHARḤ-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mâlik-ut-Tâ'i's famous Arabic grammar الفيه.

Commentator: Muḥammad 'Alî bin Maulânâ Âqâ Bâbâ-i Sarkânî محمد علي بن مولانا آقا باباي سرکاني.

Beginning:—

الحمد لله رب العالمين برضايم صافية اصحاب سخن و ابصار

ثاقبة ارباب حکم پوشيده نيست *

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwî, died, according to Hâj. Khal. vol. i, p. 407, in A.H. 672 = A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere ; but from the colophon, dated A.H. 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436 ; Bûhâr Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Bûlâq, A.H. 1253 ; Lucknow 1263 ; edited by De Sacy, 1833, and, with Ibn-i 'Âqil's commentary, by F. Dieterici, Leipzig, 1851 ; German translation, by the same, Berlin, 1852.

A Persian commentary on the same الفيه by Sultân Muḥammad bin 'Alî of Kâshân is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe محمد بن محمد صادق says that he copied the MS. at the request of his master Mirzâ Bahâ-ud-Dîn Muḥammad.

No. 783.

foll. 248 ; lines 12 ; size 12 × 8 ; 8 × 5.

شرح الفیه

SHARḤ-I ALFĪYAH.

An exhaustive commentary on Muḥammad bin 'Abd Ullah bin Mâlik-ut Ṭâ'î's Arabic grammar الفیه, in two volumes.

Commentator : 'Abd Ullah bin Maṣṣūr ul-Qazwînî عبد الله بن منصور القزويني.

Beginning :—

خوبتر کلمه که ارباب کلام نگو آن صرف اوقات النیم *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفیه for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words :—

درین دو بیت بیست حرف بیان کرده که جمیعا مخصوص اند باسم
و عمل ایشان جراست *

No. 784.

foll. 250 (249-498) ; lines and size same as above.

The second volume of the above work, beginning :—

جراست الا خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Ḥâfiẓ Nûr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'unwân at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazîr-i 'Aṣaf (i.e. the Wazîr of Âṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Ḥâfiẓ Nûr Ullah flourished under Nawwâb Âṣaf-ud-Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taḍkirah-i Khwushnawîsân, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 5\frac{1}{4}$; 7×4 .

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar *الفیه*.

Commentator: Muḥammad Ṣâdiq Barûjardi محمد صادق بروجردي

Beginning:—

الحمد لله على آلائه و الصلوات على و بعد چنین گوید بنده

قليل البضاعة محمد صادق بروجردي *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muḥammad Muḥsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the *Alfiyah*, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, Dulqa'd, A. 1183.

Scribe ملاسليم بن .. الحيدلاني

No. 786.

foll. 233; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریائی لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian.

Authors: Inshâ Allâh Khân and Mirzâ Qatîl: انشاء الله خان و میرزا

قتیل.

Beginning:

ثنای بی اندازه داورِ پرا سزاوار است که زبان آدمی را بلغتهای

گونگون بنطق آورد *

Sayyid Inshâ Allâh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Mughal emperors. His father, Mīr Māshā Allāh, with the *takhalluṣ* Maṣḍar, was a court physician of Aurangzib, and a friend of Amīr-ul-Umarā Nawwāb Dulfāqār Khān (the well-known Amīr of Aurangzib's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dihlī, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dihlī (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Hakīm Sanā Ullah Khān Firāq (pupil of Khwājah Mīr Dard), Hakīm Qudrat Ullah Khān Qāsim (also pupil of Mīr Dard), Shāh Hidāvat, Mīrān Shikībā, Mīrzā 'Azīm Beg 'Azīm (pupil of Saudā), Mīr Qamar-ud-Dīn Minnat of Sūnīpat (see No. 418), and Shaykh Walī Ullah Muhibb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muṣḥafī (see No. 709), Jur'at (d. A.H. 1225 = A.D. 1810), Qatīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āṣaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mīrzā Sulaymān Shikūh (d. A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'ādat 'Alī Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1713), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nishāt, quoted in Āzād's Āb-i Hayāt, p. 269, Inshā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Āb-i Hayāt, pp. 259-309; Garcin de Tassy, Littérature Hindoui, vol. i, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdū and Persian, and also knew Turkish and Pushtū. Besides the present work he left a Urdū Kulliyāt; a Persian Dīwān; a Persian Maṣnawī, entitled شیر برنج written in imitation of Bahā-ud-Dīn 'Āmulī's Nān-wa-Halwā (see No. 291); a Persian Maṣnawī consisting of words of letters none of which have diacritical marks; a Persian Maṣnawī, called شکار نامه, written in praise of Nawwāb Sa'ādat 'Alī Khān; Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar علم by 'Abd-ul-Qādir bin 'Ābd-ur-Raḥman ul-Jurjānī (d. A.H. 471 = A.D. 1078); a Persian treatise, called لطائف السعادت, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii, p 961).

For Qatîl's life see No. 434.

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. ارشاد ناظمي and بحر السعادت by Inshâ Allah and دریای لطافت and حقیقت اردو by Qatîl.

The work consists of one *Ṣadaḥ* صدقہ (in five *Durr-dānah* در دانه) and seven *Jazîrah* جزیرہ with sub-divisions, termed شہر - سلطنت and بلدہ, enumerated in the preface. Printed, Murshidâbâd, A.H. 1266.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

foll. 21 ; lines 18 ; size $6\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور المبتدی

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs.

Author : Ṣafî ibn Naṣîr صفی ابن نصیر.

Beginning :—

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل

و يصلح العمل النعم *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl.

The explanations are given in the form of questions and answers.

Comp. Rieu ii, p. 524 ; W. Pertsch, Berlin Catalogue, p. 38 ; Ethé, India Office Library Catalogue No. 2428 ; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muḥammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863. Again at Cawnpore, 1878,

with two appendices called *Tabṣīrah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated Rabi' I, A.H. 1249.

Scribe سید نجف علی.

No. 788.

foll. 22 ; lines 13 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

رياض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author : 'Ibratî عبرتی.

Beginning :—

بعد از ستایش گوی حرف بر زبان آفریني که الف قامت سر و

قدان النعم *

The author, who designates himself only by his poetical *nom de plume* 'Ibratî, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ufatî. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mîr Altâf Husayn Khân for the use of Mahdî Hasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 *Dulqa'd*, A.H. 1271.

No. 789.

foll. 61 ; lines 9 ; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسي

QAWÂ'ID-I FÂRSÎ.

A Persian grammar.

Author : Raushan 'Alî Anṣârî Jaunpûrî روشن علي انصاري جونیپوری

Beginning:—

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب *

Raushan 'Alī, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the *Farhang-i Rashîdî*, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*.

For other copies see Rieu, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520–2571; Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Şafar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raushan 'Alī's *Qawâ'id-i Fârsî*, beginning as above.

The latter portion of the MS., fol. 30–61, contains the *Muqaddimah* of the *Farhang-i Jahângîrî* (see Nos. 797–801), beginning:

مقدمه مشتمل است بر دوازده آئین - اول دریان اطلاق اسم پارس

بر ملک ایران النعم *

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century.

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

foll. 451 ; lines 17 ; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرف نامه احمد منیري

SHARAF NÂMAH-I AḤMAD MUNAYRÎ.

A Persian dictionary.

Author : Ibrâhîm Qiwâm Fârûqî ابراهيم قوام فاروقي.

Beginning :—

بفام خداوند هستی به اله النح *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Dîn Yahyâ Munayrî, the celebrated Indian saint (*d* A.H. 782 = A.D. 1380), whose discourses entitled معادن المعاني, and letters or مکتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Muẓaffar Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as شرفنامه ابراهيمي and فرهنگ ابراهيمي.

This copy concludes with two panygeric Qasîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasîdah : دايما ورد زبان فتح هست و هم ظفر - بر المظفر باريک شه شاه عالم باد و هست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Fasl*. and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii, pp. 492 and 493 ; Blochmann, Contributions, pp. 7-9 ; J. Aumer, p. 103 ; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719 ; W. Pertsch, Berlin Cat. p. 195, No. 19 ; Ethé, Ind. Office

Lib. Cat. No. 2457 ; *Mélanges Asiatiques*, iii, p. 494. and ix, pp. 514 and 515

Written in fair Nasta'liq.

Not dated : 17th century.

No. 792.

foll. 287 ; lines 16 ; size $10 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the *Sharaf Nâmah-i Ahmâd Munayyirî*.

One or two folios are missing from the beginning and the MS. opens abruptly thus :

هیچ دانی در نیاید فارسی را چند حرف

Written in ordinary Indian Ta'liq.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

foll. 396 ; lines 17 ; size 12×8 ; $9 \times 5\frac{1}{2}$.

موید الفضا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author : Muḥammad Ibn Lâd محمد ابن لاد.

Beginning :—

معتمد متوانره و مدایح متکاثره مرداور دانده و دستگیر توانا را که
بتالیف چندین حرف الح .

Blochmann, who describes the work in his *Contributions*, p. 9, calls the author Muḥammad bin Shaykh Lâd of Dihlî, and says that the work was written in A. H. 925 = A. D. 1519. The author enumerates the following sources on which he based his work :

For Arabic words *الصراح* and *النّاج*, and for those of Fârs, Rûm, Samarqand, Mâwarâ-un-Nahr, etc, *لسان الشعرا* - دستور - ادات الفضا - شرح مخزن اسرار - موید الفوائد - زفان گویا - الاناضل - شرفنامه - طب حقایق الاشیا - فنخر قواس and فرهنگ علمی - قنیة الطالبین.

Later on he adds that for the sake of convenience he has observed the following abbreviations :—

دس ; اادات الفضلا for ا ; لسان الشعرا for ل ; نالج for ت ; صراح for ص
م ; فنبه الطالبين for ق ; شرفنامه for ش ; زفان گویا for ز ; دستور الافضل
طوب حقایق الاشیا for ط and شرح مخزن الاسرار for شم ; موبد الفضلا for

The work is divided into *Kitāb*, *Bāb* and *Faṣl*. The *Kitāb* is arranged according to the first letter and the *Bāb* according to the last. Each *Bāb* consists of three *Faṣl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawī words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shāh Nāmah* of Firdausī, the *Khamsah* of Nizāmī, the poems of Sanā'ī, the *Diwāns* of Khāqānī, Anwari, Zuhūrī, 'Abharī, Hāfiz, Salmān, Sa'dī and others. The *Khātimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227. Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Būhār Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated *Dulqa'd*, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

كشف اللغات و الاصطلاحات

KASHF-UL LUĠĀT WA'L IṢṬILĀḤĀT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Ṣūfis.

Author: 'Abd-ur Raḥīm bin Aḥmad Sūr عبد الرحيم بن احمد سور

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميگويد اصغف

العباد الخ *

We learn from the preface that the author, while reading with his son Shaykh Shihāb, the *Diwān* of Qāsim-i Anwār, found that many words occurring in the *Diwān* were not explained either in the *فرهنگ شيخ محمد بن شيخ لاد* or *فرهنگ شيخ ابراهيم قوام*, and that other

dictionaries such as *کنز اللغت - تاجین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ جهانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Raḥīm Bihārī. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muḥammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as *فرهنگ شیخ عبد الرحیم باری*; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Faṣl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545; lines 18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الا فاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Fayḍi bin Asad ul-'Ulâ 'Alî Shîr Sirhindi
 اله داد فیضی بن اسد العلای علی شیر سرهندی
 . اسد العلای for اسد العلما

Beginning:—

ای نام تو ورد هر زبانی دگر است *

Ilahdâd Fayḍi is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farid Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Ṣurâḥ*, Muḥaddib-ul Asmâ, Tâjajyn and its commentaries,

Niṣāb-uṣ Ṣibyân, Qunyat ul Fityân, the Persian, Dari, Pahlawi and Turkish words from the old works Zufân Gûyâ, also called Pauḡ Bakhshî, Adât-ul Fuḍalâ, Tabakhturî, Hall-i Luġât-uṣh-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuḥfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fuḍalâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Faṣl*. Each *Faṣl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in *Dulhijjah*, A.H. 1001 = A.D. 1593 :—

خلمت اتمام پوشيد اين عروس زيبا در تاريخ ذى حجة الحرام
سنة الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhalluṣ* Fayḍi:—

چو اين نامه را خامه تير زد (تيز رو read)
به پايان رساند از سر اختتام
بي سال تاريخ او از قضا
خرد گفت فيضى بكو فيض عام

The numerical value of the words فيض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstânî translation of the Madâr-ul-Afâḍil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسويد بمنصه بياض جلوه گر گرديد بيد احقر
الطلاب مولف اين كتاب الهداد فيضى سرهندي افاض الله عليه سحاب
فيوضه الخفى در عهد سلطان السلاطين قانع بفيان الفجرة و المتمردين

جلال الدین محمد اکبر بادشاه غازی خلد الله تعالی ملکه و سلطانه و افاض
العالمین بره و احسانه در روز پنجشنبه بیست و نهم شهر رجب المرجب
زید قدره در شهر سنه الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month *Dulhijjah* to be correct then evidently the date of transcription, 29 Rajab, A.H. 1001, is erroneous, because the month Rajab precedes *Dulhijjah* by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq.

No. 796.

fol. 305; lines 19; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author: Muḥammad Qâsim bin Ḥâjī Muḥammad Kâshânî, poetically surnamed Surûrî. محمد قاسم بن حاجي محمد کاشاني المتخلص به سروری.

Beginning:—

ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند

هنر پرور *

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqî Auhadî, fol. 321^b, who praises the present work, says that when he finished his dictionary *سرمه سلیمانی* at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Mirzâ Muḥammad Wazîr Khurâsânî. The Governor, says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India. According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjahân and died on his way to Mecca. See Riyâd-ush-Shu'arâ, fol. 184^a; Suhuf-i Ibrâhîm, fol. 388^b (where the author is confounded with Surûrî Kâbulî); Sprenger, Oudè Cat p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as لغت سروری and فرهنگ سروری. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Catalogue, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethé, Bodl. Lib. Cat. Nos. 1729-1731; Ethé, Ind. Office Lib. Cat. Nos. 2478-2480; Cat. Codd. Or. Lugd. Bat. i, p. 96. Comp. also Hâj. Khal. v, p. 325; Blochmann, Contributions, pp. 12 and 16-18; Mélanges Asiatiques, iv, p. 498 and v, p. 238. Printed at Tabrîz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i Jahângîrî (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethé, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 797.

fol. 413; lines 25; size $13\frac{3}{4} \times 9$; $8\frac{1}{2} \times 4\frac{1}{4}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Dîn Husayn Injû bin Fakhr-ud-Dîn Hasan of Shîrâz جمال الدین حسین انجورین فخر الدین حسن شیرازی

* Beginning:—

که بر لوح زبانها حرف اول نام اوست الخ *

The author, a native of Shîrâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Aḍud-ud-Daulah. He died in Âgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahângîr in A.H. 1017 = A.D. 1608, expressed by the words زهی فرهنگ نور الدین جهانگیر in the following versified chronogram:—

مرتب گشت این فرهنگ نامی باسم شاه جم جاه جهانگیر
چو جستم سال تاریخش خرد گفت زهی فرهنگ نور الدین جهانگیر

According to the *Tuzuk-i Jahângîrî*, p. 359, the author presented a copy of the work to Jahângîr in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah*, divided into twelve sections آئین treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl*. The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc., in five ^{در}.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see *Bûhâr Lib. Cat.* vol. i, p. 193; *Rieu* ii, pp. 496-498; and *Supplement*, p. 117; *W. Pertsch, Berlin Catalogue*, pp. 192-197; *J. Aumer*, pp. 105 and 106; *A. F. Mehren*, p. 24; *E. G. Browne, Camb. Catalogue*, pp. 229 and 230; *Rosen, Persian MSS.*, p. 298; *Blochmann's Contributions*, pp. 12-15; *Journal Asiatique*, 1871, pp. 106-124; *Ethé, Bodl. Lib. Catalogue* Nos. 1734-1746; *Ethé, India Office Lib. Catalogue*, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The *چهار عنصر دانش* of Amân Ullah Khânahzâd Khân Fîrûz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see *Rieu* ii, pp. 509 and 510; *Salemann*, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

foll. 550; lines 23; size $13 \times 7\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the Farhang-i Jahângîrî, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabî' I, (year not given).

Scribe: نعمت الله ابن حسن

The *Khâtimah*, written in fair Nasta'liq by خواجه حسن ابن خواجه محمد, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahângîrî, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

foll. 364; lines 25; size 11×6 ; $7\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Farhang-i Jahângîrî, without the *Khâtimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwân.

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same Farhang-i Jahângîrî, beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muharram, A.H. 1069.

Scribe : شاه محمد.

The seals of Nawwâb Sayyid Vilayât 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673. lines 21 ; size 12 × 8 ; 9 × 5½.

برهان قاطع

BURHÂN-I QÂTĪ.

The well-known Persian dictionary.

Author : Muḥammad Ḥusayn, poetically surnamed Burhân, bin Khalaf ut-Tabrîzî محمد حسين المتخلص به برهان بن خلف التبريزي.

Beginning :—

ای راهنما بهر زبان در افواه از نام تو بودند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahângîrî, Majma'-ul Furs of Surûrî, Surmah-i Sulaymânî (by Taqî Aḥadî), Şihâh ul-Adwiyah of Ḥusayn-ul Ansârî, but that he has omitted the poetical quotations. The work is dedicated to Sultân 'Abd Ullah Qutub Shâh bin Qutub Shâh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از ره توفیق یزدان مر این مجموعه را کردید جامع
پی تاریخ اتمامش قضا گفت کتاب نافع برهان قاطع

It consists of nine *Fa'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Gustâr* comprising the dictionary proper. The twenty-ninth *Gustâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18-20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Aḥmad 'Āṣim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabî' I, A.H. 1225 = April, 1810.

Scribe: لاجی مل.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Burhân-i Qâṭi', beginning as above.

Written in fair Naskḥ.

The MS. is in a damaged condition, mostly the latter portion. and the paper is getting brittle.

The transcription of the copy was commenced in Shâ'bân, A.H. 1151 and finished in Rabî' II A.H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No. 797) and the Farhang-i Surûrî or Majma'ul Furs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-Madanî ut-Tatawî عبد الرشید بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

ستایشی که آرایش سرنامہ هر سخن و پیرایش دیباچہ هر نو

و کمن النخ *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Luġât (see No. 833), completed

this work in A.H. 1064 = A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâṭi (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in Mélanges Asiatiques, tome ix p. 546, No. 95. Edited in the Bibliotheca Indica by Maulavi Dulfaḡâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846; it also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian Nasta'liq.

Dated Rabi' I, the fourth regnal year of Bahâdur Shâh.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{3}{4}$.

اشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gulâm Ullah Bhikan Siddîqî ul-Hânsawî ul-Gaznawî
 غلام الله بهيكن صديقي الهانساوي الغزنوي

Beginning:—

حمد بيبعد و ثناء بيبعد مر خالق الخلقى زا كه وجود بشر را از جمله
 موجودات مراتب اعلى داد چنانچه آيه كريمه و لقد كرمنا بني آدم الى
 آخره دال اين حال است الن *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzîb. The date of completion, given in words, is A.H. 1082 = A.D. 1671 سنه هزار و هشتاد و دو, but according to the chronogram: مراد خود از اشهر اللغات براری i.e. 1968-855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi' I, A.H. 1224.

تأنا الله بردوانی Scribe

The following note by H. Blochmann is found on the fly-leaf at the beginning :—

“MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhîkan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus :

“Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113,” which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

fol. 640; lines 21; size $11\frac{1}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of بهار معجم (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Khâlîṣ (d. A.H. 1122=A.D. 1710), Mîr Najât (d. A.H. 1126=A.D. 1714), Bîdil (d. A.H. 1133=A.D. 1720), Bahâr-i ‘Ajam (comp. A.H. 1152=A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from الف to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ :—

..... شاخ شکسته که برو آشیانی نهم *

The next word explained is شاخل :—

شاخل - بفتح خاء و ضم آن غله ایست که در زبان هند ارهر خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طائل :—

..... بطاء غیر منقطه و همزه مکسور قبل از لام - بیفائده - حکیم شغائی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 807.

fol. 115; lines 17; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

چراغ هدايت

CHIRÂĞ-I HIDÂYAT. 67

A poetical glossary.

Author: Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدين عليخان آرزو تخلص.

Beginning:—67

* اما بعد حمد و اضع جميع لغات و صلوات بر افاضل موجودات *

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Lugat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângirî, (see No. 797) Surûrî (see No. 796) Burhân-i Qâṭi' (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muḥammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Lugat, it is arranged alphabetically, the first letter determining the Bâb, the second the Fasḥ. It has been printed in the margins of the lithographed edition of the غياث اللغات, Nawal Kishor Press, Kânpur, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.

Dated Safar, A.H. 1240.

Ścribes: امر سنگه و خوشوقت راى.

No. 808.

fol. 281; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ârzû's *Chirâg-i Hidâyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ârzû's *Chirâg-i Hidâyat*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

مرآت الاصطلاح

MIR'ÂT-UL IŞTILÂḤ.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Râm Mukhlis انند رام مخلص.

Beginning:—

بدنا در مقامی که کوربیاں ملأ اعلی باوجود سرودن زمزمه حمد

النخ •

The author, a Khatrî Hindû of Lahore, was a pupil of Mirzâ Bîdil, and a friend of Ârzû. He was attached to the service of Muḥammad Shâh, and was honoured with the title of Râi Râyân. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Dîwân and left a collection of letters and a history of the war of Muḥammad Shâh with Nâdir Shâh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgû*, fol. 203^b; *Gul-i Ra'nâ*, fol. 278^a; *'Iqd-i Şurayyâ*, fol. 60^a; *Safinah-i Hindî*, fol. 77^b.

In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabî' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muḥammad Shâh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{4}$.

نوادير المصادر

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlâ Tek Chând Bahâr لاله ٹیکچند بہار.

Beginning:—

بعد ستایش خداوند خرد آفرین دانش آموزگار تعالی شانہ الخ *

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângîrî (see No. 797).

The work has been lithographed at Dîhlî, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.

No. 812.

fol. 396; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مصطلحات الشعرا

MUṢṬALIḤÂT-USḤ-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Îrân.

Author: Wârastah وارسته.

Beginning:—

بسم الله مجربها ميخوانم و سفيذه كغدى در بحر سخن ميرانم النخ

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkotî Mâl after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شاني and a Taḍkirah. He finally settled at Derah Gâzî Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâṭi'*, p. 12. See also Sprenger, *Oude Catalogue*, p. 146, where the author's anthology, entitled جنگ رنگا رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii. p. 503. Lithographed at Lucknow, 1888, and, with *Khulâṣah-i Bahâr-i 'Ajam*, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

No. 813.

fol. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

foll. 1420 ; lines 19 ; size $12\frac{1}{4} \times 7$; $9 \times 4\frac{1}{2}$.

مختص بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chhand Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman اندر من.

Beginning:—

بهار آفریندی که گلبرگ زین افسان را استعداد نگهت سخن کرامت

فرموده النخ *

In the preface Indarman, a pupil of Lâlâ Tek Chhand, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768

Indarman's preface is followed by his master Lâlâ Tek Chhand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Gâfilin by Sirâj-ush-Shu'arâ (تنبيه الغافلين سراج الشعراء), and a short treatise by Mîr Muḥammad Afdal Šâbit (رساله مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Mustalihât-ush-Shu'arâ of Wârastah (see No. 812), the treatise by Anand Râm Mukhlis (رساله آنند رام مخلص), and one in which the author's name was not mentioned و رساله دیگر که نام مولف دران مذکور نبوده. Tek Chhand then gives the chronogram بهار فقیر حقیر یادگار, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بهار فقیر, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 = \text{A.H. } 1162 = \text{A.D. } 1748$. Our copy has با ده سال instead of با ده سال in Rieu's copy. In my opinion both the readings با ده سال and با ده سال, which convey no sense, are incorrect. The correct reading seems to be بهار فقیر حقیر یادگار و عبارت یادگار فقیر حقیر, بهار ماده سال تاریخ اتمام

Tek Chhand also wrote a treatise on letters, entitled *جواهر الحروف* (lithographed in Kânpur, A.H. 1267) and another on verbs, called *توادر المصادر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chhand himself, see Garcin de Tassy, *Histoire de la Littérature Hindouie*, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Matbû-'ul-'Ulûm Press, Dihli, A.H. 1853, under the title *مصطلحات بهار عجم*.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwâl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و المنة که باتمام رسید منتخب کتاب بهار عجم تالیف
استادی مخدومی تیکچند بخط فقیر حقیر ... اندر من اول روز پنجشنبه
شهر شوال سنه دوازده از جلوس شاه عالم بهادر بادشاه غازی موافق سال هزار
و یکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم؟ يوم الحساب و له دايم بما بدولت
و ایام عمر را - دامن کرة بدامن يوم الحساب ده - آخرت - فردا - جزا -
حشر - محشر - رستخیز - رستاخیز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامي بهشت - اسامي دوزخ - اسامي دنیا - اسامي زمانه
اسامي آسمان - اسامي زمین اسامي شهر اسامي سلاح -
اسامي نیر, and so on.

The copy ends thus :—

اسامي جای - محل مکان خیام فرماید - با مردم
نا اهل مبادم صحبت - کز مرک بتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Sharaf Nâmah* (see No. 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhûrî*, *Mujîr-i Balaqânî*, *Khusrâu*, *Hasan Dihlawî*, *Sal-mân*, *Hâfiz*, etc. In some places he also quotes *Jâmî*.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 816.

fol. 75 ; lines 13 ; size, $9 \times 5\frac{1}{4}$; 6×3 .

لُبُّ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author : *Khwâjah Amîr* خواجه امیر.

Beginning :—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مقصود /
فکان النخ *

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment : لب لباب : it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta liq.

Dated 4 *Shawwâl*, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

fol. 162; lines 15; size 8 × 5; 5½ × 3.

مصادر

MAṢÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâḍî Abû 'Abd Ullah ul-Ḥusayn bin Aḥmad uz-Zûzanî: قاضي ابو عبد الله الحسين بن احمد الزوزني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثره بما لامه تا، حتى اتيت على الحروف الصحيحة
وانتكت ما لامه الخ *

According to the author of the *Buġyat-ul Wu'ât*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Hâf. *Khal.* vol. ii, p. 93; Rieu, p. 505.

The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (اجوف), defective (ناقص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, *Leipzig Cat.* p. 331; Dorn, *St. Petersburg Cat.* p. 203; Upsala *Cat.* p. III; Rieu, *Arabic Cat.* p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سودة المذنب العاصي ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس وتسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر الزوزني.

Several notes and 'Ard-dîdahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Âlamgîr's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads بهادر ... زين الدين and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعى Badî'î, whose *Takhalluṣ* appears thus in the concluding lines :—

این چنین لفظ بدیعى را بدیعى نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary :—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کدم همچون لاکى عمان

It is written in ordinary minute Naskh.

No. 818.

fol. 99 ; lines 17 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zûzanî's Maṣâdir, beginning as usual :

الحمد لله على سوابغ آلايه (المسابقة افواجاً النخ *

Written in fair Indian Ta'liq.

Not dated ; 19th century.

No. 819.

fol. 153 ; lines 15 ; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTÛR-UL-LUGAT.

A rare old grammatical dictionary.

Author : Abû 'Abd Ullah ul-Ḥusayn bin Ibrâhîm bin Aḥmad
un-Naṭanzî ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

الحمد لله الذي ابدع العالم بقدرته وخص بني آدم بكرامته الن *

According to Brock. vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal. vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114.

No. 820.

fol. 194; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAŞÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maşâdir of Zûzanî (see No. 817).

Author: Abû Ja'far Aḥmad bin 'Alî ul-Maqqarî ul-Bayhaqî
ابو جعفر احمد بن على المقرئ البيهقي

The author of the Buḡyat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramaḍân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maşâdir deceptively begins thus with the preface of Zûzanî's Maşâdir:—

الحمد لله على سوانح آلايه مسابقة افواجا و سوانح نعمايه المتلاحقة

ازواج قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن احمد الزوزني ... هذه مصادر ترجمتها و نقحتها و جردتها عن شواهد الحديث و الاشعار الن *

A comparison with the following copy of Bayhaqî's Tâj-ul-Maṣâdir will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzanî's Maṣâdir. The name of Zûzanî, occurring in the third line of the present preface, has been panned through and corrected thus in the margin :

بدل - الشيخ الامام ابو جعفر احمد بن على المقرئ البیهقي *

In the preface (line 26), as well as in the colophon, the work is called تاج المصادر.

The author of the Buḡyat-ul-Wu'ât *loc. cit.*, calls this work "Fountains of dictionary" ينابيع اللغة. It is to be noticed however that it bears a close agreement with the Maṣâdir of Zûzanî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqî's Tâj-ul-Maṣâdir is an enlarged recension of Zûzanî's Maṣâdir.

The contents of the Tâj-ul-Maṣâdir have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskḥ with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ A.H. 850, runs thus :

وقع الفراغ من انتساخ هذا الكتاب الميمون المبارك الموسوم بتاج
المصادر المنسوب بالبيهقي ... يوم الاثنين اثنى عشر من شهر جمادي
الاولى سنة خمسین و ثمانمائه على يد اصغف عبا الله الملك الحميد
محمود بن محمد (illegible) غفر الله له *

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

Risâlat-ul-Ḥarfîyat-ul-'Aḡudîyah, so called in the colophon.

Author : 'Aḡud-ul-Dîn 'Abd-ur-Raḥmân bin Aḥmad ul-Îjî
عضد الدين عبد الرحمان بن احمد الايجي .

Beginning :—

نبذة فائدة تشتمل على مقدمه و تذييه و تقسيم و خاتمه الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Muqaddimah*, a *Tanbîh*, a *Taqsim* and a *Khâtimah*.

Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work *الرسالة الوضعية العضدية*. It is also known as *الرسالة الوضعية*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الكافية العضدية بعون الله وحسن توفيقه على يد
 اضعف العباد سيد احمد بن سيد امام الحسيني المورغيداني في مدرسه
 سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm *Shâfi'*.

II.

المثلث *al-Muṣallaṣ*, by Abû 'Alî Muḥammad bin Mustanîr ul-Baṣrî, better known as Qutrub : *المستنبر البصرى المعروف* : *بقطرب*.

Beginning :—

قال ابو على القطرب هذا كتاب الفقه وسميته المثلث *

According to Hâj. *Khal.* vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071–7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the *Tâj-ul Maṣâdir*.

Dated 24 Ramaḍân, A. H. 845.

The colophon is followed by a note, dated 22 Ramaḍân, A.H. 1120, in which the price of the *Tâj-ul-Maṣâdir* is recorded as rupees five only.

No. 821.

foll 229 ; lines 27 ; size 10 × 7 ; 8 × 4½.

The same.

Another copy of Bayhaqî's *Tâj-ul-Maṣâdir*.

Beginning :—

الحمد لله رب العالمين حمداً يفوق حمد الشاكرين النعم *

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

fol. 167; lines 15; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

کتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maşâdir (see No. 820).

Author: Abû Bakr Muḥammad bin 'Abd Ullah ul-Bustî ابو بکر محمد بن عبد الله البستي.

Beginning:—

کتاب المصادر - تأليف الشيخ ابى بکر محمد بن عبد الله ... بن البستي رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بکر مصنف هذا الكتاب *

The contents are similar to Bayhaqî's Tâj-ul Maşâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes.

Not dated; apparently 15th century.

No. 823.

fol. 172; lines 19; size $12 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

مذهب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian.

Author; Maḥmûd bin 'Umar bin Maḥmûd bin Maṣṣûr ul-Qâḍî uz-Zanġi us-Sanjari of the Shaybânî tribe. منصور القاضي الرنجهي السنجري ثم العربي من قبيلة شيبان.

Beginning :—

الحمد لله الذي خلق الخلائق بقدرته الخ *

The work is noticed in Hâj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitâb*, each subdivided into three *Bâb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الحسنی. The author enumerates the following sources :—

- كتاب البلغة - كتاب الاسامي الموسوم با السعیدی - الاسامي و الاسماء
and اصطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - كنز الاسامي
غريب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated ; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page :

كتاب مهذب الاسما في مرتب الحروف تصنیف محمود بن عمر بن
منصور القاسمي الزنجي السنجري ثم العربي من قبيلة بني شيخان - كتبه
حقیر. حلقه بدوش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم
۲۹ ستمبر سنه ۱۸۷۹ *

No. 824.

fol. 183 ; lines 19 ; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same.

A defective and incomplete copy of Maḥmūd bin 'Umar us-Sanjari's *Muhaddab-ul Asmâ*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated ; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only بقيمت پنجروپيه خريده شد ۲۵ فوري سنه ۱۹۰۲ ع.

No. 825.

foll. 100 ; lines 5 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 1$.

نصاب الصبيان

NİŞÂB-UŞ-ŞİBYÂN.

The most popular Arabic-Persian vocabulary.

Author : Abû Naṣr Farâhî أبو نصر فراہی.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام
الاجل العالم بدرالحق و الشرع و الدين ... ابو نصر محمدا الفراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as الشيخ بدر الدين ابى نصر جالع الصغير and says that the latter versified the *Shaybânî* (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it *لمعة البدر*, on which 'Alâ-ud-Dîn Muḥammad bin 'Abd-ur-Raḥmân ul-Khuḡandî wrote the commentary *ضوء اللعة*. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن حسين بن جعفر الاديبي الفراهي and says that Sayyid Sharîf Jurjânî wrote an appendix on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابونصر الفراهي, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called ابونصر فراہی مسعود بن حسن بن حسين الاديبي and in No. 2381 ابو نصر محمد الفراهي. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268 ; Tabriz, 1846 ; Isfahân, 1869 ; at Calcutta, 1819 ; Cawnpore, 1872 ; Lucknow, 1878 ; with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506 ; J. Aumer, p. 112 ; W. Pertsch, Berlin Cat. p. 214 ; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256 ; Ethé, Bodl. Lib. Cat. Nos. 1636-1639 ; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated ; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38 ; lines 11 ; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naṣr Farâhîs Niṣâb-uṣ-Şibyân.

Beginning :—

همیگوید ابو نصر فراهی *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ع and the Persian by ف.

Written in fair Nasta'liq, with occasional notes.

Not dated ; 19th century.

Scribe : سید محمد علی پسر میر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

fol. 31 ; lines 11 ; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of Abû Naṣr Farâhî's Niṣâb-uṣ-Şibyân, beginning :

همی گوید ابو نصر فراهی الن *

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe : نجیب الدین.

No. 828.

fol. 76 ; lines 5 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Niṣâb-uṣ-Şibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî' II. A.H. 1111.

Scribe : محمد طاهر الکازرونی.

No. 829.

fol. 83 ; lines 18 ; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

شرح نصاب الصبيان

A commentary on the *Niṣâb-uṣ Ṣibyân* of Abû Naṣr Farâhî.

The copy begins without a preface with the first *Qit'ah* thus :—

القطعة الأولى - بضم همزة و سکون واو ... اول نخستين يعنى ياره
نخستين ازین کتاب النخ *

Written in a hasty Nasta'liq.

Not dated ; 19th century.

Some folios are written diagonally.

No. 830.

fol. 521 ; lines 21 ; size $9 \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$.

الصرّاح من الصّحاح

A'Ṣ-ṢURÂḤ MIN-AṢ-ṢIḤÂḤ.

A very valuable copy of the well-known abridgment of Jauharî's (*d.* A.H. 393 = A.D. 1002) famous Arabic dictionary, the *Ṣiḥâḥ*, with the addition of the Persian equivalents.

Author : Abul Faḍl Muḥammad bin 'Umar bin Khâlîd, commonly known as Jamâl-ul-Qurashî : ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي.

Beginning :—

قال الفقير الى مولاه الغني به عن سواه النخ *

In the conclusion the author says that he completed the work 16 Ṣafar, A.H. 681 = A.D. 1282, in Kâshgâr, and that he made a fair copy of the original in *Dulqa'd*, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fasl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507 ; E. G. Browne, *Camb. Catalogue*, pp. 239 and 240 ; *Cat. Codd. Or. Lugd. Bat.* i, p. 69 ; O. Loth, *Arab. Cat.* pp. 282-283 ; *Ethé, Ind. Office Lib. Catalogue*, Nos. 2388-2390 ; *Ethé, Bodl. Lib. Catalogue No.* 1645 ; *Hâj. Khal.* vol. iv, p. 102. Edited in Calcutta, 1812-1815 ; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the *Ṣurāḥ*, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

کنز اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary.

Author: Muḥammad bin 'Abd-ul Khâlîq bin Ma'rûf محمد بن عبد الخالق بن معروف.

Beginning:—

جواهر کنوز لغات حمد و ستایش ثناء (read نثار) بارگاه حضرت

*

متکلمي النعم *

In the preface the author tells us that he compiled this work from the *Ṣiḥâḥ*, *Mujmal*, *Dastûr*, *Maṣâdir*, *Ikhtiyârât-i Badî'i*, *Lugât-ul-Qurân*, and *Sharḥ-i Nisâb*. It is dedicated to Kâr Giyâ Sultân Muḥammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Giyâ Mirzâ 'Alî, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khâl. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

foll. 380; lines 17; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-I-SHÂHJAHANÎ.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-Madanî ut-Tatawî عبد الرشید بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

ستایش و سپاس مالک الملکی کہ تذکار آلائی الخ *

The author, whose Persian dictionary فرهنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Şihâh and the Şurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتخب بی بدیل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836 ; Lucknow, 1835, and A.H. 1286 ; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated ; 19th century.

No. 834.

fol. 247 ; lines 20 ; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashîd's Muntakhab ul-Luġât.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus :—

ابتدا آغاز کردن - ابتداء خواستن - ابتلاء آزمودن و در بلا و رنج
فکندن الن *

Written in fair Ta'liq, by order of Sayyid Farhat 'Alî.

Dated 3 Rabî' I, 1244 Faṣlî.

Scribe : حامد حسین

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy
عاصي احمد حسين غفر الله ذنوبه

No. 835.

fol. 64 ; lines 13 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARḤ-I NIṢÂB-I BADÎ'.

A commentary on the work نصاب بدیع Niṣâb-i Badî'.

Commentator : Lâlâ Tek Chand, with the takhalluṣ Bahâr.
(See Nos. 811 and 814.)

Beginning :—

چون غرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح
منابع الن *

The original work منابع بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol. 3^a.

مصر شهر و شهر ماه و ماه آب و خوف سہم - مصر بکسر میم و سکون
صاد و راء مهملین نام شهری معروف *

An edition of the *Nasab Bid'iy* by Muḥammad Sharīf, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUGĀT-I TURKÎ.)

A vocabulary of Turkî or Oriental Turkish, explained in Persian.

Author: Faḍl Ullah Khân فضل الله خان.

Beginning:—

سبحان الله هرگاه از افصح عرب و عجم گل لا احصى ثناء *

The author calls himself a cousin of Sayf Khân Châkû عموزاده. and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bāh*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Raḥīm, at Calcutta, A.H. 1240.

Written in legible Nasta'liq.

Not dated; 19th century.

HINDÎ-PERSIAN DICTIONARY.

No. 837.

fol. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

غرایب اللغات

ĠARÂ'IB-UL LUĠÂT.

A dictionary of Hindî words, explained in Persian.

Author: 'Abd-ul Wâsi' Hânsawî عبد الواسع هانسوی

Beginning:—

سبکازک رب العزت عما یصفون النخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirâj-ud Dîn 'Alî Khân 'Ârzû; see No. 838.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 838.

foll. 155 ; lines 26 ; size 14 × 8 ; 11 × 6.

غرائب اللغات

ĠARÂ'IB-UL-LUGÂT.

A Hindî-Persian dictionary arranged alphabetically.

Author: Sirâf-ud-Dîn 'Alî Khân, poetically surnamed Ârzû
 سراج الدين عليخان المتخلص به آرزو.

Beginning:—

سبحانک لا علم لنا الا ما علمتنا بعد حمد و سپاس معلم
 الاسماء و صلواة و سلام افصح الفصحى النخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات, containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Ġarâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsî' Hânsawî, noticed under No. 837. Comp. Rieu iii, p. 1030 ; see also Sprenger, Oude Catalogue, p. 135 ; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Şafar, A.H. 1227.

PUSHTÛ DICTIONARY.

No. 839.

foll. 405 ; lines 13 ; size 11½ × 6½ ; 8 × 4.

فرهنگ ازتضائي

FARHANG-I IRTIḌÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî.

Author : Muḥammad Irtidâ Khân محمد ارتضا خان

Beginning :—

تعمیدی که مقدسان ملا اعلیٰ بادای حرفی از طومارش بلا احصی
ثناء علیک اختصار نمایند *

The author says that he belonged to the Afgân tribe 'Umar Khayl, and was the son of Nawwâb Amân Khân, the cousin of Amir-ul Umarâ Nawwâb Najib-ud Daulah Bahâdur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihlî, where he was requested by Râjah Pearay La'l to compile a work on 'Pushtû words and phrases. He dedicates the work to صاحب سیف و القلم ناظم الدوله سیف الملک دوستدار خان ارجبلد مستر ستن بهادر شہامت جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Faṣl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions فاعل - مضارع - ماضی - مصدر and مفعول etc. occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstânî, denoted on the margin by the letters ف (Persian) and ه (Hindûstânî). The Pushtû words, written in bold Naskh, are indicated by the letter پ.

Written in fair Ta'liq.

Dated, A.H. 1225.

Scribe : عبد الرحمن.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19; size 9 × 6; 7 × 3½.

I. An anonymous glossary of Pârsî, Darî and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين اما ببايد دانست كه اين زبان را
پارسي خوانند و دري و پهلوي و سبب آنست انچه *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمه الفاظ پارسي كه ملك الكلام
فردوسي شاهنامه بدان منتظم ساخته *

III. Fol. 18. غرائب اللغات. *Ġarâ'ib-ul Luġât*. The Hindî-Persian Dictionary by 'Abd-ul Wâsi' Hânsawî (see No. 837).

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{4} \times 3$.

المعجم في معايير اشعار المعجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays شمس قیس.

Beginning:—

* الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال الخ *

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muḥammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i, p. 203.

The present MS., which forms a part of the basis of Mirzâ Muḥammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabî' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

معیار الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muḥammad Sa'd Ullah, who edited the work with his own commentary, entitled میزان الافکار A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Naṣîr-ud-Dîn Tûsî (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhrî

- (5) on fol. 64^a : در عیوب قوافی بنزدیک عرب
 (6) on fol. 66^b : در ذکر حروف و حرکات قوافی بنزدیک پارسی گویان و ذکر ردیف
 (7) on fol. 70^b : در انواع قوافی بنزدیک پارسی گویان
 (8) on fol. 71^b : در قافیہ اصلی و معمول و ذکر شایگان
 (9) on fol. 72^b : در بعضی احکام قوافی بر مذهب پارسی گویان
 (10) on fol. 73^b : در عیوب قوافی فارسی

The *Mi'yâr-ul-Ash'âr*, composed in A.H. 649 = A.D. 1251, was lithographed at Tihriân in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muḥammad Sa'd Ullah Murâdâbâdî under the title معیار الاشعار فی شرح میزان الافکار (see No. 843).

Written in fair Nasta'liq.

Not dated; 18th century.

Presented to the library by Sa'âdat 'Alî Khân of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size $10\frac{1}{2} \times 6\frac{3}{4}$; 7×4 .

میزان الافکار

MÎZÂN-UL-AFKÂR.

A commentary on the معیار الاشعار, a work on prosody and rhyme ascribed to the celebrated Naṣîr-ud-Dîn Tûsî (see No. 842), with the text.

Commentator: Muḥammad Sa'd Ullah Murâdâbâdî محمد سعد الله
 مراد آبادی.

Beginning:—

حمد وافر خارج از دائرہ عروض بیان خالقى را سزاست که بحر مدید

فیضانش سطح زمین را با این طول طویل بسیط ساخته آنم *

Qâdî Muḥammad Sa'd Ullah was born at Murâdâbâd in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Alî Bahr-ul-'Ulûm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ul-'Azîz, and studied under Muḥammad Hayât Lâhaurî, Shîr Muḥammad Khân and Muftî Muḥammad Şadr-ud-Dîn Khân Şadr-uş-Şudûr of Dihlî. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhûr Ullah, Muḥammad Ismâ'îl Murâdâbâdî and Ḥasan 'Alî Muḥaddîḡ. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qâdî in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are القول المانوس في صفات القاموس حاشية شرح بر - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الفصول - حاشية شرح بر - حاشية شرح سلم حمد الله - زاد اللبيب الى دار العبيب - چغمني معصم العروس مع شرح - etc., etc. His son Hâfiẓ Luṭf Ullah was also an eminent scholar of Râmpûr. See Ḥadâ'iq-ul Ḥanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muḥammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzâ Muḥammad Ridâ Khân Bahâdur Faṭḥ Jang, with the *takhalluṣ* Barq: مرزا محمد رضا خان بهادر فتح جنگ المتخلص به برق, and dedicated it to Wâjid 'Alî Shâh, the last king of Awadh. The preface is followed by a biographical account of Naṣîr-ud-Dîn Tûsî, to whom the original work معيار الاشعار is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tûs on Saturday, 11 Jumâdâ I, A.H. 597 = A.D. 1200 and died at Bagdâd on 18 Duḥijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله اين جمله خبري باشد يا انشائي بهر حال حمد و ستايش

او تعالى است النج *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 × 5; 6½ × 3½.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjânî سید شریف جرجانی.

Beginning:—

قال السيد الامام ... على المشتهر بالسيد الشريف الجرجاني *

The author has already been mentioned in connection with his popular work صرف مير (see No. 769).

The present work is divided into the following three *Bâb* :

I. fol. 1^b.

الباب الاول في علم المعاني

II. fol. 5^b.

الباب الثاني في علم البيان

III. fol. 10^b.

الباب الثالث في علم البديع

Written in a careless 'Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated *Shâhjahânâbâd*, the seventeenth regnal year of *Muham-mad Shâh*.

Scribe : مفتي جلال الدين الكولوى بنيد حضرت مخدوم شيخ جمال شمس العارفين.

A seal of the scribe, dated A.H. 1156, is found at the end of the copy.

No. 845.

fol. 28 ; lines 15 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTAŞAR.

A short tract on Persian prosody and poetical figures.

Author : *Walîd Tabrizî* وحيد تبريزي.

Beginning :—

سپاس بيقياس واجب التعظيمي را كه بتشريف نطق انسانرا
مشرف ساخته النخ *

The author wrote the work for his brother's son.

For other copies see *Rieu* ii, p. 789 ; *Ethé*, *Bodl. Lib. Cat.* Nos. 1346-1347 ; *J. Aumer*, p. 121 ; *G. Flügel*, i. p. 206 ; *Rosen.*, pp. 281 and 282.

Written in ordinary *Nasta'liq*.

Not dated ; 19th century.

No. 846.

fol. 43 ; lines 17 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عروض سيفي

'ARŪD-I SAYFÎ.

The well-known treatise on Persian prosody.

Author : *Sayfi Bukhârî* سيفى بخاري.

Beginning :—

الحمد لله الذي جعل علم العروض ميزان الاشعار و الصلوة على
صاحب ديوان الرسالة و اهل بيته الطهار *

* Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mir 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangar. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Habib-us-Siyar*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end :

بنویس که هست فیضها تاریخش *

The work is variously known as *عروض قافیه* - *عروض سیفی* and *میزان الاشعار*.

Comp. Rieu ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hâj. Khal. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned Nasta'liq.

Dated 4 Shawwâl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

foll. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arûd-i Sayfî; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... قواني قطعها و باقي ابیات غزل و قصیده را و ذکر این

چیزی که بمنزله آنها باشد بجهت آنست که شامل باشد *

and ends:—

و چون حال ردیف نسبت مجال قافیه مشابه حال آنکس بود اورا

ردیف نام کردند - شعر *

قد تمت رسالتي بعون الوهاب امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد واقع رب اغفر لی انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jâmî as his teacher and adds the words نور الله تعالى مرفده after the latter's name. It is therefore evident that the work was written after the death of Jâmî which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size $8\frac{1}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-116 صنائع الحسن Şanâ'i'-ul-Ḥasan. A rare work on poetical figures.

Author: Fakhrî ibn Muḥammad Amîrî ul-Harawî ابن فخری
محمد امیری الهروی.

Beginning:—

صنایع ثناء بی غایت و بدایع حمد بلا نهایت مرصاعی را که ترکیب

دلفریب انسانرا بجوهر جان و گوهر خرد خرده دان مرصع ساخت *

The author, who calls himself, fol. 2^a, فخری ابن محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shâh Ḥasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رشک جم و فریدون نقد شجاع ذوالنون

چشم و چراغ ارغون شاه حسن خصایل

The author's royal patron is evidently Shâh Hasan (or Husayn) Argûn, king of Sind, who succeeded his father Shâh Beg Argûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhrî is also the author of a Tadkirah of poetesses, entitled جواهر المعجائب (see No. 1098) which he wrote in the time of Muhammad 'Isâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources :

Khawâjah Naṣîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Waṭwât, Wahîd Tabrizî, Sharaf bin Muhammad ur-Râmî, Qutb-ud-Dîn, Shams-i Qays, the author of the Miftâḥ, Akhfash Nahwî and particularly names the بدايع الصنائع of Amîr 'Atâ Ullah Mashhadî and the بدايع افكار و صنايع اشعار of Husayn Wâtîz Kâshifî, to which last our author frequently refers. Later on, fol. 5^b, he mentions thus the following works by their names :

الاشعار (read ميعاد by Khawâjah Naṣîr-ud-Dîn Tûsî (see No. 842) حدائق السحر و دقایق الشعر by Rashîd-ud-Dîn Waṭwât, dedicated to Khwârazm Shâh; حدائق الدقائق by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hasan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author : Rashîd Waṭwât رشید وطواط.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين النخ *

The versified Qit'ah begins thus :—

هزج را گرتام ارکان همی خواهي ازو مکنر
بگیر این وزن را یاد و بکن این قطعه را ازبر

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalil ul-'Umarî رشید الدین محمد بن عبد الجلیل العمری (called here in the preface محمد بن عبد الجلیل العمری), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khawâzm Shâhî dynasty, viz. Atsîz (A.H. 535-551 = A.D. 1140-1156), and his son Îl-Arslân (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a Dîwân (see Rieu ii, p. 553), and the present work,

he wrote a treatise on poetry entitled *حدايق السحر ودقائق الشعر* (see the notice on the preceding treatise), another work called *فوائد القلائد*, and a metrical translation of the sayings of 'Alî.

See *Habîb-us Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

رياض الصنائع قطب شاهي

RIYÂD-UŞ-ŞANÂ'I'-I QUTUB ŞAHÎ.

A treatise on prosody and rhyme.

Author: Ulfatî Husaynî Sâwajî الفتى حسيني ساوجي

Beginning:—

حمد وافر و ثنای کامل مبدع و صانعی را شایان است که از امتزاج

ارکان عناصر و از ازدواج اصول موالید النہ *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to *Shâh 'Abd Ullah*, that is to say 'Abd Ullah Qutub *Shâh*, the sixth king of the Qutub *Shâhî* dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

foll. 107; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I'.

A treatise on poetical figures.

Author: Nizâm-ud-Dîn Aḥmad bin Muḥammad Ṣâlih Ṣiddîqî
 ul-Ḥasanî العسنى صديق محمد صالح مدبقي الحسنی نظام الدین احمد بن محمد صالح مدبقي الحسنی.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام شكر زيادة از
 آنچه كه در تكبير و تقوير كنجد انهم *

At the end the author says that he wrote the work in A.H. 1060 = A.D. 1650, the twenty-fourth year of Shâh Jahân's reign. The date is also expressed by a chronogram at the beginning.

The work consists of the following four *Faṣl*:—

1. تقسيم كلام, various kinds of composition.
2. بدائع لفظي, word ornaments.
3. بدائع معنوى, conceetti.
4. سرقات شعري, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue, Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'liq.

Dated 10 Dulhijjah, the fifteenth year of Muḥammad Shâh's reign (A.H. 1146).

Scribe: محمد قاسم ولد خان محمد ساكن كول.

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-ul-Ârifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll. 79; lines 15; size $9\frac{3}{4} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-uṣ-Şanâ'i'.

The MS. is defective at the beginning, and opens abruptly thus:—

..... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد از آن

حضرت است *

In the colophon of the present copy the author is called بجلوری instead of صدیقی الحسني.

Written in ordinary Ta'liq.

Dated, 1819.

Scribe : هنومان سهایی.

No. 852.

fol. 73 ; lines 17 ; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-uṣ-Ṣanâ'i'*, beginning as usual.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 853.

fol. 24 ; lines 17 ; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

ginning :—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم

عروض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtimah* as follows :—

Muqaddimah fol. 1^b :

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a :

باب در مقاصد که عبارتست از تفصیل بکور و ذکر اقسام آن بحسب

زحافات و تصرفاتی که واقع میشود و آن مشتمل است بر فزوده بکور *

Khâtimah, fol. 18^a :—

در بیان اوزان رباعی و دواایروک بحوز و آن مشتمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabî' II, A.H. 1101.

Scribe : محمد طاهر.

No. 854.

fol. 112 ; lines 11 ; size $12\frac{1}{4} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirâj-ud-Dîn 'Alî Khân Ârzû سراج الدین علی سرخ‌الدین, for whose life see No. 399.

I. fol. 1-75. موعبت عظمی Mauhibat-i 'Uẓmâ.

A treatise on rhetoric.

Beginning :—

فصاحت مایه معانی پردازان ستایش کلیمی است کلام آفرین

البح *

The treatise is divided into several chapters (*Bâb*) as follows :—

- | | |
|---------------------------------|------------------------------------|
| I.—on fol. 7 ^a . | باب اول در اسناد خبری |
| II.—on fol. 9 ^a . | باب دوم در احوال مسند الیه |
| III.—on fol. 28 ^a . | باب سوم در احوال مسند |
| IV.—on fol. 36 ^b . | باب چهارم در متعلقات فعل |
| V.—on fol. 43 ^a . | باب پنجم در قصر |
| VI.—on fol. 49 ^a . | باب ششم در انشا |
| VII.—on fol. 62 ^b . | باب هفتم در وصل و فصل |
| VIII.—on fol. 68 ^b . | باب هشتم در ایجاز و اطناب و مساوات |

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. عطیه کبری 'Atîyah-i Kubrâ, on metaphor and simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طبایع

بشری را مایل محاکات گردانید الخ *

It is divided into several sections called بحث as follows:—

on fol. 78 ^b .	بحث بیان
on fol. 79 ^b .	بحث تشبیه
on fol. 101 ^b .	بحث حقیقت و مجاز
on fol. 109 ^a .	بحث امثال
on fol. 111 ^a .	بحث کنایه
on fol. 112 ^a .	بحث تعریض

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̱hîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

Two treatises by Shams ud-Dîn Faqîr شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his Diwân (see No. 411).

I. foll. 1–13. خلاصة البدیع Khulâṣat-ul-Badî'.

A tract on rhetoric and figurative speeches.

Beginning:—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی صرف ملازمت
جهل نموده ام النج *

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i.e. the well-known work Miftâḥ-ul-'Ulûm by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muḥammad bin 'Alî us-Sakkâkî (d. A.H. 626 = A.D. 1229) and the مطول of 'Allâmah Taftâzânî (i.e. the commentary on Sakkâkî's Miftâḥ by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzânî (d. A.H. 791 = A.D. 1388).

It is divided into a Muqaddimah, two Fasl and a Khâtimah, as follows:—

Muqaddimah, on fol. 2^b: مقدمه در بیان مجملي از تعريف فصاحت و بلاغت.

Faṣl I, on fol. 3^a :

فصل اول در بیان صنایع معنوی

Faṣl II, on fol. 9^a.

فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a.

خاتمه در بیان سرقات شعری

II. foll. 15-32. *Risâlah-i* رسالة وافیه فی علم العروض و القافیہ

Wâfiyah fi 'Ilm-ul-'Arûd wa'l Qâfiyah. A treatise on prosody and rhyme.

Beginning :—

بعد از تقدیم حمد مبدعیکه سب (sic.) دنیا و آخرت با کمال تقطیع

و موزونیت ساخته و پرداخته اوست الخ *

The work consists of two *Rukn* :

I, on fol. 15^b.

رکن اول در علم عروض

II, on fol. 28^a.

رکن دوم در قوافی

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149 ; lines 9 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author : Abul Fakhr Arshad Ashraf with the *takhalluṣ* Khayâl
ابو الفخر ارشد اشرف متخلص بخيال.

Beginning :—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع واپسان الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.

Dated Ramadân, A.H. 1228 Faṣlî.

No. 857.

foll. 96 ; lines 12 ; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author : Mirza Muḥammad Ḥasan Qatil مرزا محمد حسن قتیل.

Beginning :—

* نغزوت فروشی زبان فصیح بیانان بلیغ کلام با برگ کل شاداد النح *

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mîr Sayyid Muḥammad, son of Mîr Amân 'Alî.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - اباغ - چاناف.

Contents :—

Sharbat I, on prosody and rhyme, in two *Chânâg*, the second of which comprises nine *Ayâg*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chânâg*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânâg*, on fol. 44^a.

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâg*, on fol. 89^a.

See Rieu ii, p. 795, The work has been edited with marginal notes by Muḥammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dulqa'd, A.H. 1253.

Scribe : سید اشرف علی رضوی.

No. 858.

foll 104; lines 15; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

میزان العروض

MÎZÂN-UL-'ARÛD.

An extensive work on prosody.

Author: Motî Râm Mirathî موتی رام میراثی.

Beginning:—

سبحان الله خدای یکتا - بی آلت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمن مارس صاحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfi. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Şafar, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Ġulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Ali Bahâdur Marhattah, A.H. 1203 = A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târikh* of the birth of his son, Shaykh Şibgat Ullah Muftî of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair Ta'liq.

Not dated; 19th century.

No. 859.

foll. 40; lines 16-19; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

میزان الاشعار

MÎZÂN-UL ASH-'ÂR.

A treatise on the art of rhyming.

Author: Muḥammad Sa'd محمد سعد.

Beginning :—

جواهر زواهر ثنا و محمّدت سزاوار حضرت داورست که علم عروض را
موجب معرفت اوزان صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the معیار الاشعار of Naṣîr-ud-Dîn Tûsî and the عروض of Sayfi Bukhârî. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah*. This Muḥammad Sa'd seems to be identical with the author of the عانیه and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the میزان الاشعار.

Beginning :—

الحمد لله رب العالمین ... باید دانست که شعر بالكسر در لغت
دانستن است و در اصطلاح گفتن کلام موزون است النخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary Nasta'liq by لعلچند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size $8 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رساله عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author: Yûsuf Husayn Shâhid یوسف حسین شهید.

Beginning :—

الحمد لله الذي اما بعد بنده ژولیده حریق نایره پریشانی *

If it would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhsh's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Ḥasan Khân Shâhib.

Written in fair Nīm Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS. belonged to Sayyid Şafdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605 ; lines, 15 ; size $13 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author : Amîr Khusrau of Dihlî امیر خسرو دہلوی.

(See No. 125).

Beginning :—

هذا الكتاب بفضل الله ذى الكرم - انشاءت سحر الصيد الجنى

و النفس *

After eulogising the reigning sovereign, 'Alâ-ud-Dîn Muḥammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Quṭb-ud-Dîn Mubâarak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled رسائل الاعجاز or اعجاز خسروی, consists of five *Risâlah*, divided into *Kh*at, which are again subdivided into *Harf*. See Rieu ii., p. 527 ; Eth., Bodl. Lib. Catalogue, No. 1337 ; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first Risalah, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjah Srî Kâshî Narâyan Srî Isrî Parshâd Narâyan Singh.

Dated December 1848.

Scribe : پندت شیو پرشاد.

No. 862.

fol. 351 ; lines 15 ; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{3}{4}$.

The same.

Another copy of Amir Khusrâu's Rasâ'il-ul-I'jâz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 863.

fol. 114 ; lines 9 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رقعات جامی

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jamî's letters (see No. 180 xviii) ; beginning as usual :—

بعد از انشاء صحائف ثناء محمدرت النعم *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramadân, A.H. 1241.

Scribe : شیخ جلال الدین

No. 864.

fol. 63 ; lines 15 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmî's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words :—

رقعه اخري باسم سبكانه تقويت امور دين و تمشيت احكام شرع

متين *

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 865.

fol. 83 ; lines 15 ; size $8\frac{1}{2} \times 5$; 6×3 .

رقعات جامي و ميرم سياه

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose-writings by Jâmi and Mîram Siyâh Qazwînî,

I. رقات جامي Jâmi's letters, foll. 1-35 (see above), beginning:—

بعد از انشاء صحايف ثناء و محمديت الله الذي انزل على عبده

الكتاب النجم *

See Ethé, Bodl. Lib. Catalogue, No. 894, 35 ; No. 895, 35 ; No. 896, 20 and No. 965 ; Ethé, India office Lib. Catalogue, Nos. 1387-1389 ; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

The collection is also known as منشآت جامي and sometimes ديوان الرسائل.

II. انشاء ميرم foll. 36-83. The letters of Mîram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:—

بعد انشاء حمد و ثناء بيحد بادشاهی را که از ازل تا ابد النجم *

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated ; apparently 17th century.

From a note on the title-page of Jâmi's collection of letters, it would appear that it was compared with the copy written by Jâmi himself.

No. 866.

foll. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Husayn bin 'Alî ul-Kâshifî الكاشفي حسين بن علي.

Beginning:—

هو الاول و الاخر و الظاهر حمد خداوند سرايم فخرست * تا شود

اين نامه بنامش دست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و روز و مه اتمام نوشت - بچهارم ز جميد الثاني *

The work is divided into a 'Unwân, three *Ṣaḥîfah* and a *Khâtimah*, as follows:—

'Unwân: What a *Kâtib* must know, fol. 4^a.

Ṣaḥîfah I and II: Forms of address (خطابيات) and answers (جوابيات), fol. 4^b.

Ṣaḥîfah III: On the various matters which have to be stated, fol. 118^b.

The third *Ṣaḥîfah* is preceded by a short introduction in which the author says that after completing the first two *Ṣaḥîfah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afḍal-ud-Dîn Muḥammad.

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work *مصيفة شامي*, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, *Dulqa'd*, A.H. 960.

Scribe: *الله بخش لنكا لاهوري*.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150.

No. 867.

fol. 150 ; lines 20 ; size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5 .

مکاتبات علامی

MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd-us-Şamad bin Afdal Muḥammad *عبد الصمد بن افضل محمد*.

Beginning :—

گونا گون نیایش مردادری را سزد که وجود بشر را از کار خانہ عنایت

کسوت حیات پوشانید . الخ *

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called *مکاتبات ابر الفضل* or *انشای ابو الفضل*, is divided into the following three parts called *Daftar* :—

- I. Letters written in Akbar's name to kings and Amirs fol. 2^a.
- II. Letters written by Abul Fadl to Akbar and Amirs, fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i, p. 396 ; G. Flügel, iii, p. 286 ; Morley, p. 109 ; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The *Inshâ-i Abul*

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Aḥmad Gûpâmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hâdî 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

The same.

A fragment of the same collection of Abul Faḍl's letters, defective both at the beginning and end.

It opens abruptly thus :—

..... بموقف عرض مقدس حضرت قبله گاهی ملاذی امید گاهی

دامت برکاته میرساند انعم *

This seems to be a portion of the first part of the Mukâtabât-i 'Allâmî. Most of the folios are misplaced or lost, The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

fol. pp. 228 (fol. 114); lines 17; size $10 \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

مکاتبات علامی (دفتر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

This collection, endorsed on the title-page: مکاتیب دفتر چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârâ in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مر جبار واحد القہاری را کہ تمامی روی زمین را
کرسی بکرسی تا دور دوار از ذوالفقار موزوئی شجاعت و صنعت خود
هموار ساخت النعم *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons :—

- (1) Prince Murâd, pp. 15-40.
- (2) Prince Dâniyâl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makânî, pp. 66-78.
- (5) Prince Salîm, pp. 78-91.
- (6, 7 and 8) Maryam Makânî, pp. 91-98.
- (9) Begam Jiû, pp. 99-101.
- (10 and 11) Maryam Makânî, pp. 101-105.
- (12) Shaykh Mubârak (Abul Fadl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍî Fayyâdî (Abul Fadl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Fadl's teacher), pp. 121-124.
- (17 and 18) A *Murshid*, pp. 124-129.
- (19) Hakîm Shaykh Binâ, pp. 129-132.
- (20) Hakîm Humâm, pp. 132-134.
- (21 and 22) Hakîm Masîḥ-uz-Zamân, pp. 134-140.
- (23) Hakîm Fath Ullah Shîrâzî, pp. 140-142.
- (24) Mir Ashraf Munshî, pp. 142-143.
- (25) 'Urfî Shîrâzî, pp. 143-147.
- (26) Maulânâ Shikibî, pp. 147-149.
- (27) Khwâjah Husayn Ṣanâ'î (Mashhadî), pp. 149-153.
- (28) Makhdûm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qâḍî, pp. 161-163.
- (32) Shaykh Najm-ud-Dîn, pp. 163-166.
- (33) Shaykh Badr-ud-Dîn Nâgûrî, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabî, pp. 169-172.
- (35) Shaykh Nasîr-ud-Dîn Sanbbalî, pp. 172-174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ûnî, pp. 177-179.
- (38) Shaykh Jauhar Sarhindî, pp. 179-183.
- (39) Shaykh 'Abd-us-Sami' Jaunpûrî, pp. 183-186.
- (40) Shaykh Abul Fath Khayrâbâdî, pp. 186-187.
- (41) Shaykh 'Ugmân Dihlawî, pp. 187-190.
- (42) Shaykh Muhammad Qâ'im Multânî, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ġafûr, pp. 192-193.
- (44) Mirân Şadr-i Jahân, pp. 193-196.
- (45) Shaykh Nizâm Pânî Patî, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarî, pp. 202-204.
- (48) Hafiz Bâqî Khân, pp. 204-205.
- (49) Khwâjah 'Abd-us- Sattâr, pp. 205-208.
- (50) Mir Ya'qûb Kashmîrî, pp. 208-211.
- (51) A friend, on the death of Faydî, pp. 211-217.

Amîr Haydar Bilgrâmî in his Sawânih-i Akbarî. followed by Muḥammad Ḥusayn Âzâd in his Darbâr-i Akbarî, mentions the fourth *Daftar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mîr Ġulâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-i Akbarî, a grandson of Ġulâm 'Alî Âzâd. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrâmî, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavî 'Abd-ul-Jalîl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلص به احسن و المدعو به شاه میان بلگرامی
ثم الماهروری *

No. 870.

foll. 22 ; lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباجہ نوری

DÎBÂCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhûrî ; see No. 284, III.

Beginning :—

سرود سراپان عشرتکده قال النخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated ; 19th century.

No. 871.

foll. 161 ; lines 5-12 ; size $9 \times \frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{4} \times 3$.

رسائل طغرا

RASÂ'IL-I TUGRÂ.

A collection of the refined prose-writings of Tugrâ, similar to the one noticed under No. 333.

Beginning :—

ثغای بهار پیرائی کہ انگشت سبزه را بدانهای شبم النخ *

Written in fair Nasta'liq.

Dated 12th Sha'bân, A.H. 1258.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 872.

fol. 469 ; lines 19 ; size 13 × 8 ; 9 × 5½.

مجمع الانکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الانکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل ورق بر ورق است
از رشک صفاش گل بزیر عرق است
گر صد ورق است در گلستان گل را
هر صفحه این هزار گل را ورق است

بر صفحه ضمیر منیر مستفیدان خورد و دانشوری و مکتسبان جرعه

فضل و هنر پروری مخفی نماید الن *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Dîn Tabâ-Tabâ'î's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayd*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفرین و برارنده چرخ برین را بکدام زبان نام آفرین

خوانی برم الن *

2. Preface to *Muraqqa'*, by the same Mirzâ, fol. 5^a.

Beginning:—

جهان جهان آفرین جهان آفرینی را که تصویر کلک تقدیرش از مرقع

اختران سپهر الن *

3. Preface to the *Sab' Sayyârah* of Zulâli (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning:—

بنام ایزد زهی برتری پایه سخن و سخنوری و والا گوهری گوهر
معنی و معنی پروری النخ *

4. Mirzâ Jalâl's preface to the Maṣnawîs of Qudsi and Tâlib Kalîm, fol. 12^a.

Beginning:—

چهره کشائی تصویر سپاس بهار پیرائی که گلبن با هزار دهن
بشگفانیدن غنچه شاخسار النخ *

5. Mirzâ Jalâl's preface to the Diwân of Qudsi, fol. 16^a.

Beginning:—

سخن آفرینی که بحکم اقتضاء حکمت مدار پرکار تکوین در کار آفرینش
کائنات النخ *

6. Mirzâ Jalâl's preface to the Diwân of Tâlib Kalîm, fol. 18^b.

Beginning:—

کلیم کلامان مسیحی دم که بتاثیر جاننداری انفاس قدسی و نفوس
افاضه حیات و احیاء اموات میگذرد النخ *

7. Mirzâ Jalâl's preface to the Diwân of Mullâ Munîr, fol. 20ⁿ.

Beginning:—

جهان آفرینی که زمین و زمان و مکین و مکان را بعنوان کن فکان
آفریده النخ *

8. 'Inâyat Ullah Kanbû's preface to the Sawâd-i A'zam of Mullâ Munîr, fol. 22^b.

Beginning:—

صفت گوناگون و سپاس از قیاس افزون سزاوار صانعی که قلم صنعتش
از خط ریحان بر تخته رنگین چمن نبشته النخ *

9. Preface to the Diwân of Ḥakîm 'Abd-ul-Ḥâdiq, fol. 25^a.

Beginning:—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کن دل
بگردان زبان آورد النخ *

10. Muḥsin Fânî's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b.

Beginning:—

حامداً للذي هو الموجود که جز او نیست حامد و محمود
هو من لئس فى الوجود سواه انہ لا الہ الا اللہ

11. Mîr Bâqir's preface to the Maṣnawî of Zafar Khân, fol. 28^b.

Beginning:—

حمد ببعده و سپاس ببعده مر حضرت و اہب الصور و نگارندہ پیکر بشر
را سزاست الخ *

12. Preface to the Dîwân of Naṣîrâ-i Hamadânî, fol. 29^b.

Beginning:—

یگانہ کہ ہزار و یک نام مبارکش ہزار و یک چراغ بر افروخت الخ *

13. Preface to the Muraqqa' of Naṣîrâ-i Hamadânî, fol. 30^b.

Beginning:—

مرقع کار نامہ رنگین حمد مبدع صورت آفرین نہ آنگونہ دلفشین
است الخ *

14. Mirzâ Amân Ullah's (entitled Khânahzâd Khân Fîrûz Jang) preface to his medical work Miftâḥ-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol. 31^a.

Beginning:—

شغای علت لکنت در خور فامی است کہ حکیمی حمد سرا
باشد الخ *

15. The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol. 32^a.

Beginning:—

الوان جواهر زواہر آبدار حمد و ثنا سزاوار و شایستہ قادر علی الاطلاق
است الخ *

16. Preface to the Maṣnawî of Zulâlî, fol. 32^b.

Beginning:—

لالی گرانمایہ سخن سزاوار حمد خداوندیست کہ افسر کرامت بر
فرق اہل معنی نہاد الخ *

17. Preface to Zulâli's Sab' Sayyârah, fol. 33^a.

Beginning :—

زال چشمه سار سخن حمد سخن آفرینی را که بلغاء شیرین زبان
بمدح او رطب اللسانند النعم *

18. Preface to the Sâqî Nâmah, fol. 34^a :—

Beginning :—

صاف نورشان خمخانه افلاک بنشاه حمد باده پیمائی سر خوشند
النعم *

19. Preface to the *Bayâd* of Shaykh Faydî, fol. 35^a.

Beginning :—

دبیاچه راز نکته سازانست این
فهرست خیال جانگدازانست این
تعویذ دل سخن طرازانست این
طومار جنون عشقبازانست این

20. Preface to the *Bayâd* of Şâ'ib Tabrizî, fol. 35^b.

Beginning :—

این بیاضی است که گوئی سرنوشت آزادگان و نسخه مجموعه
پریشان خوبان است النعم *

21. Another preface to the same *Bayâd*, fol. 35^b.

Beginning :—

سغیه حمد مبدع معنی آفرین ازان بلند پایه تراست النعم *

22. Raushan Dāmīr's preface to the *Bayâd* of Nawwâb Sa'id Khân, fol. 36^b. Beg. :—

روزی با قلم که در عالم معنی بموشگافی و باریک بینی علم است
النعم *

23. Preface to the *Bayâd* of Mirzâ Muḥammad Ridâ, fol. 37^b.

Beginning :—

صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست النعم *

24. Miyân Muḥammad Na'im's preface, fol. 41^a,

Beginning :—

بر بیاض دیده حرف مدعا خواهم نوشت
یعنی آن نام دلآزایی خدا خواهم نوشت
من نمیدانم چه میگویم چها خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25. Preface to Fayḍī's *Diwân*, fol. 42^b :—

Beginning :—

بسم الله الرحمن الرحيم کنج ازل راست طلسم قدیم

26. Preface to Zuhûrî's *Nauras*, fol. 44^a ; beginning as usual ; see No. 284, III.

27. Zuhûrî's preface to *Khwân-i Khalîl*, fol. 48^a ; beginning as usual ; see No. 284, I.

28. Zuhûrî's preface to *Gulzâr-i Ibrâhîm*, fol. 57^a ; beginning as usual ; see No. 284, II.

29. Another preface to Zuhûrî's *Gulzâr-i Ibrâhîm* ; beginning on fol. 61^a :—

ای نورس گلزار براهیم از تو النخ *

30. Shaiykh Abul Faḍl's preface to *Akbar Nâmah*, fol. 63^a ; beginning as usual ; see No. 552.

31. Ḥamîd's (i.e. 'Abd ul-Ḥamîd-Lâhaurî) preface to *Bâdshâh-jahân Nâmah* (i.e. *Pâdishâh Nâmah*), fol. 70^a ; beginning as usual ; see No. 565, Part II.

32. Mirzâ Ṭabâṭabâ'î's preface to *Pâdishâh Nâmah*, fol. 74^a.

Beginning :—

شگفته روئی گلشن سخن بخندۀ ریزی ... بهار افروزی است النخ *

33. Preface to the second *Daftar* of *Pâdishâh Nâmah*, fol. 86^b ; beginning as usual ; see No. 565 (second *Daftar*).

34. Muḥammad Sâlih's preface to the third volume of *Shâhjahân Nâmah*, fol. 87^a.

Beginning :—

خدایا ثنای تو گویم نخست که بالا تر از هر سخن حمد تست

35. Muḥammad Sâlih's preface to the *Diwân* of Mîr Mu'in-ud-Dîn Gâzî, fol. 89^a.

Beginning :—

خدا را کنم بر سر نامه یاد که بر بنده درهای معنی کشاد

36. Preface to 'Urfî Shîrâzî's *Dîwân*, fol. 92^a.

Beginning :—

حسن ارای صورت احکام شرعی و قدر افزای معنی کلام عرفی النخ *

37. Islâm Khân's preface to *بخشو* های نانک دهرید, written by order of Shâhjahân, fol. 94^b.

Beginning :—

نقوش مقدمه تجرد فہاد را میل بلدات روحانی بیشتر النخ *

38. Nûr Ullah's preface to the *Bayâd* گلشن فقیر of Muḥammad Ḥakīm, fol. 97^a.

Beginning :—

این بیاض گلشن که اوراقش رشک فرمای هشت بہشت نیلگون
و ہفت چمن است النخ *

39. Mullâ Munîr's preface to *Bahâr-i Sukhan* of Muḥammad Şâlih Kanbû, fol. 97^a.

Beginning :—

ایزد سخن آفرین را سپاس کہ چراغ گفتار را از تاب خرد روشن
گردانیدہ النخ *

40. Muḥammad Şâlih's preface to the *Bahâr Dâniş* of 'Inâyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruq'ât* of 'Inâyat Ullah, fol. 101^a.

Beginning :—

حمدی کہ میزان ذہن محققان دقایق نطق از سنجیدن آن بعجز
و قصور معترف آید النخ *

42. Preface to the *Dîwân* of Abul Fayḍ Fayḍi, fol. 102^a.

Beginning :—

بتوفیقش سخن کردم چو آغاز زبانم شد بحمدش نکته پرداز

43. Muḥammad Şâlih's preface to Mullâ Munîr's commentary on the *Qasîdahs* of 'Urfî, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muḥammad Şâlih (evidently the author of the 'Amal-i Şâlih, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Ṣāliḥ wrote this preface in Ramaḍān, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Diwān* of Zafar Khān, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading: *ایضاً از منشآت مرزا مذکور*, fol. 110^a.

Beginning:—

الله اکبر این چه مایه ظهور و کدام پایه پیدائیسست که صدمه دهشت
جبروتش گفتگوی انکار در گوی منکران شکسته الخ *

46. Preface to the *Tuḥfat-ul-'Irāqayu* (of Khāqānī), fol. 111^a.

Beginning:—

هزار دستان خامه دو زبان این ترانه طراز چار چمن زار الخ *

47. Preface to the *Muraqqa'ât* of Muhammad Dārâ Shikûh, fol. 113^a.

Beginning:—

حمدی که قلم از تحریر آن قاصر است و خیال از تصویر آن عاجز
الخ *

48. Preface to the *Bayâḍ* of Naṣîrâ-i Hamadânî, fol. 113^b.

Beginning:—

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعبت چین است

49. Mullâ Munîr's preface to *Gulshan-i 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol. 114^a.

Beginning:—

فیض آفرینی که سخن مظهر انوار تجلیات اوست و خرد آئینه دار
اسما و صفات او الخ *

50. Preface to the collection of Mullâ Munîr's *Maṣnawîs*, fol. 119^a.

Beginning:—

دیباچه سخن ستایش ایزدیسست که گویائی بخش زبان و صاحب
نظم قرآن است الخ *

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایۀ بلاغت از دل خیزد *

According to Munîr's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven, at Jaunpûr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as هفت اختر - بیت الصنم - کار نامه - , together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munîr's preface to the arithmetical work, Tauhîd, of Maulânâ Şamad, fol. 126^b.

Beginning:—

آنچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار ازوست *

53. Preface to the نشاء حال of Mullâ Munîr, fol. 127^b.

Beginning:—

نشاء حال سرمستان خمخانه فیض که کیفیت معانی دریافته
اند النخ *

54. Preface to the Guldastah (of Mullâ Munîr), fol. 128^a.

Beginning:—

این بیگانگان آشنار و اشنایان سخنگو معنی سگالان فیض گوش
النخ *

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângîr Nagar (Dacca) on 4 Dulqa'd, A.H. 1049 = A.D. 1639.

55. Preface to the Dastanbû (of Mullâ Munîr), written in Akbarâbâd, 17 Muḥarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرشتان معنی نژاد بیدار دلان قدسی نهاد سیاحان قلمرو
سواد النخ *

56. Preface to the Naubâdah نوباده (of Mullâ Munîr), fol. 129^b.

Beginning:—

بررایی فیض پیرای چمن نشینان معنی پوشیده نمائد النخ *

It would appear from this preface that the Naubâdah of Munîr, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A.H. 1051 = A.D. 1641.

57. Preface to the Haft Akhtar هفت اختر or the 'Seven Stars' of Mullâ Munîr, fol. 1:9^b.

Beginning:—

بعد از حمد جبّه افروز هفت اختر و نعت دانش آموز هفت
کشور الخ *

According to Munîr's statement in the preface, the Haft Akhtar consists of seven Maghawis which he describes as follows:—

- (i) اول — آب و رنگ و آن در ستایش مرز و بوم اکبر آباد است
' و صفت آب چون که در پای آن شهر روان است
و ثناء چمنستان آن شهر و مدح خدیو سلیمان
شکوه *
- (ii) دوم — بخت بلند و آن در مدح صاحبقران والا اختر است
و صفت صیدگاه او و بیان ظفر یافتن آن شیر خورشید
پنجه بر خصم روباه بار و مالا مال شدن زمین از
گنج و مال
- (iii) سیوم — مرآة الخيال و آن در نمایش صورت حال آینده و صفت
قصر آینده نگار نواب سیف خان و مدح آن صاحب
السيف که از آینده تیغش صورت ظفر نمودار است *
- (iv) چهارم — ساز و برگ و آن مشتمل است بر اوصاف تیل و پان
و تذاکوک که هریکی سرمایه ساز و برگ حریفان
و ظریفان است *
- (v) پنجم — میخانه و آن در صفت شراب است و بیان حالت
مستی و کیفیت حسن ساقی *
- (vi) ششم — پرد و الم و آن در بیان سوزش دل و گدازش جان
و نشاء حسن و ذوق محبت و چاشنی عشق است *

(vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده *

58. Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bîdil, fol. 130^a.

Beginning:—

حمد مبدعی که تردد انفس هستی موجودات تحریکی است از
سر انگشت ارادت او الخ *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishâh Nâmah* of Muḥammad Amin or Aminâ of Qazwîn (see No. 566), fol. 131^a–140^a.

60. Extracts from the writings of Mullâ Muqîmâ, foll. 140^a–145^b.

Beginning:—

بانشاء سپاس بدایع نگاری رگ ابر قلم کرم در فشانیدست الخ *

Mullâ Muqîmâ, a contemporary of Tuğrâ (*d.c.A.H.* 1078 = A.D. 1667, see No. 333), is the author of *عنبر نامه*, noticed in Rieu ii, p. 743.

61. Mullâ Munîr's *چراغ و چراغ Du'â-i Shâm-wa-Chirâğ*, in praise of Shâh Jahân, fol. 145^b.

Beginning:—

آغاز گفتار بذام نور الانوار فروغ بخش انجمن انجم چراغ افروز چشم
مردم الخ *

62. Extracts from the *بیت المعمور Bayt-ul-Ma'mûr*, a history of Shâh Jahân, by Ma'mûr Khân, with the *takhalluṣ* Jam. fol. 146^a.

Beginning:—

خدای ستایش و سپاس را از منشی بالسانان (sic) کوی پریشان
سخن الخ *

63. From the writings of 'Alî Ridâ Tajallî, fol. 149^b.

Beginning:—

فرخنده شعی فروغ صبح اقبال از جبینش چون نور از مردمک
لامع الخ *

Mullâ 'Alî Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but subsequently returned to his native land where he died in A.H. 1088 = A.D. 1677, see Sprenger, *Oude Cat.* p. 150.

64. *Naẓm wa Naṣr-i Muḥammad 'Alī Māhir*, entitled *Gul Aurang*, in praise of Aurangzīb. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning :—

فرخندگي کلام رنگين از حمد مالک الملکي است که اجراء
احکامش الخ •

Muḥammad 'Alī, with the *takhalluṣ* Māhir, edited the *Diwān* of Muḥammad Ṭāhir Ganī (*d.* A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muḥammad Ṣālīḥ Kanbū. In praise of Shāh Jahān, fol. 158^a.

Beginning :—

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعت
شناسنده معني لم یزل الخ *

66. From the writings of Ṭuḡrâ. *Tâj ul-Madâ'ilih* of Mullâ Ṭuḡrâ, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muḥammad Ṣālīḥ, fol. 166^a.

Beginning :—

گلگونان صبا خرام و پری پیکران تیز کام و هیونان مرصع بال و دم
و تگواران آهنین سم الخ *

68. Praise of I'tiqâd Khân, by Mullâ Munir, fol. 167^b.

Beginning :—

لله الحمد که نخل امیدم ببار آمده و غنچه آرزویم شگفتی آغاز نهاده
الخ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are :—

Himmat Khân's letter to Ashraf Khân, fol. 169^a.

Letters of Shaykh Quṭb-ud-Dīn Sulṭānpûrī to Ibrāhīm Khân, etc. foll. 169^b–172^b.

Praise of Shāh Jahān and his throne, by Mirzâ Jalāl, fol. 172^b.

Farmān of Farrukhsiyar to 'Abd-us-Ṣamad Khân Bahādur Dilir Jang, fol. 174^a.

Another by the same to Zakariyâ Khân Bahādur, fol. 174^b.

Humâyûn's letter to Bîram Khân, fol. 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid*.

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid*.

'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fânî, and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Parî Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.

Mîr Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Petition of Mirzâ 'Azîz Kokah, entitled Khân-î-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqîr's letters to Shâh 'Alam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Âsaf Khâns letter to 'Âdil Khân, fol. *ibid*.

Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.

Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâtî Gilânî, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjah Mîrak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkotî, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'î), fol. 194^a, and the latter's reply, fol. *ibid*.

From Bîbadal Khân to Mullâ Munîr, fol. 194^b.

From Nûr Muhammad Mu'min to Munîr, fol. *ibid*.

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hakîm Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Nizâm Hîsârî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1099 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshî Kâzim's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Maḥmūd bin Sayyid Muḥammad ul-Kurûsî ush-Shâfi'î, foll. 196^b–198^b. In the concluding lines the letter is addressed to Abu'l Qâsim Muḥammad us-Ṣiddiqî.

From 'Âbid Khân to Hâjî Abu'l Qâsim, deceased, fol. 198^b.

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzâ Jalâlâ to Nawwâb Mir Jumlah, fol. 199^a.

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol. 199^b.

Mirzâ Jalâlâl's reply to Nawwâb Afdal Khân's letter, fol. 201^a.

Another letter from Jalâlâ to Nawwâb Afdal Khân, fol. 202^a.

Tâlib Kalim's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Alî Shîr's letter to Sultân Husayn Mirzâ to soothe the latter's anger, fol. 203^b.

Qâdî Muḥammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol. *ibid.*

Letter from Mir Qâsim 'Alî Kamahî to Farîdûn, fol. 204^a.

Letter from Mullâ Muḥammad Ṣûfî to Âṣaf Jâh, and the latter's reply, fol. 204^b.

Letter from Qâdî Nûr Ullah Shûstari (the author of the Majâlis-ul-Mu'minin, see No. 720) to Shaykh Abul Faḍl, fol. 205^a.

Letter from Khwâjah Muḥammad Hâshim to Bakhshî-ul-Mulk, fol. *ibid.*

Letters from the same Khwâjah' to Qâdî 'Ârif, foll. 205^b–206^a; to Mullâ Muḥammad Yûsuf, fol. 206^a; to Muḥammad Qâsim Hakkâk, fol. *ibid.*; to Muḥammad Murâd, calligrapher, fol. 206^b.

Letter from Sharîf Sarmadî to Hakîm Abul Fath, fol. *ibid.*

Letter from Mullâ Muḥammad Ṣâlih to Nawwâb Ja'far Khân, fol. 207^a.

Letter from 'Abd-ul Majîd Munshî to Âṣaf Jâh, fol. 207^b.

Letter from the aforesaid Munshî to Sa'd Ullah Khân, fol. 208^a.

Letters from Hakîm 'Abd-ul-Hâdiq to Nawwâb Ja'far Khân, fol. 209^a; to Qâsim Khân, foll. 209^b–210^a; three letters to Nawwâb Islâm Khân, fol. 210^b–211^a; to Nawwâb Khân Khânân, fol. *ibid.*; to Khân Zâmân, fol. 212^a.

Letters from Maulânâ 'Urfî to Khân Khânân, fol. 212^a; to Âṣaf

Khân, fol. 213^a; to Hakīm Abul Fath Gilānī, fol. 213^b; another to Khân Khânān, fol. *ibid*.

Letters from Mullā Munīr to I'tiqād Khân, fol. 214^b; to Sayf Khân, fol. *ibid*.

Letter from Mullā Hayātī Gilānī to Nawwāb Rustum Khân, fol. *ibid*.

Letter from Mirzā Ṣādiq Dast-Ġayb to Ṣafī Qulī Khân, fol. 215^a.

Letter from Mullā بنی (probably Ṣanā'ī, see No. 250) to Shāh Ġarīb Mirzā, fol. 215^b.

Three letters from Mirzā Muḥammad Ridā to Nawwāb I'tiqād Khân, foll. 216^a-217^a; to Qāḍī Afdal, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzā 'Abd-ul-Ma'būd, foll. 218^b-219^a; to Īraj Khân, fol. 219^b; to Mirzā Sharīf, fol. *ibid*.; to Mullā Muḥammad Ya'qūb, fol. 220^b.

Letter from Mirzā Jān to a friend, fol. 221^a.

Letter from Mullā Zuhūr to Hakīm Ātashī, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muḥammad Amīn Mustagnī (of Kashmīr) to Amīrī, fol. 223^b.

Mirzā Jalālā's reply to a friend, fol. 224^a.

Five letters of Muḥammad Bâqir, all consisting of those letters which do not contain diacritical points: (1) to Asad Khân, fol. 224^a; (2) to Nawwāb Amīr Khân, fol. 224^b; (3) to Nawwāb Abū Naṣr Khân, fol. 225^a; (4) in recommendation of a Hakīm, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muḥammad Ridā and the other not named, fol. 225^b.

Letter from Sultān-ul-Mashâ'ikh (Nizām-ud-Dīn Auliya) to Amīr Khusrāu, fol. 225^b.

Letter from Muḥammad Ma'sūm to Khwājah Muḥammad Hanīf, fol. 226^a.

Two letters from Sayyid Ni'mat Ullah (probably the well-known saint and poet of Nārnaul, who died at Firūzpūr, east of Rājmahal in A.H. 1077 = A.D. 1666), to Nawwāb Fidā'ī Khân (i.e. 'Aẓām Khân Kokah of Shāh Jahān's time), foll. 226^a-226^b; in reply to Sayyid Ṣafī-ud-Dīn, fol. 227^a; to Mirzā Murād, fol. *ib*.

Mirzā Kāzīmā's letter to Shaykh Muḥammad Ashraf, fol. 227^b. Khwājah Muḥammad Hāshim's letter to Mullā Shāh, fol. 228^b.

Three Ruq'ahs by Muḥammad Bâqir consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رساله عجيبه. Sharḥ-i Risālah-i 'Aẓibah: a commentary on the Ṣūfī tract رساله عجيبه of Sayyid Muḥammad Ġisūdarāz, by

عبد الواحد ابراهيم حسيني 'Abd-ul-Wāhid Ibrāhīm Ḥusaynī Bilgrāmī بلگرامی.

Beginning :—

اما بعد حمد الله على نواله و الصلوة على نبيه محمد و آله ميگويد
موضع این کلمات گرامی *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... قوله تعالى و تلك الامثال نضربها
للناس لعلهم يتفكرون ما چهار برادر بوديم يعنى ما چهار روح بوديم جمادى

Muḥammad Gisûdarâz, with his original name Sayyid Muḥammad bin Sayyid Yûsuf Ḥusaynī سید محمد بن سید یوسف حسینی, was one of the most renowned saints of India. He was born at Dihlî, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Naṣîr-ud-Dîn Chirâg-i Dihlî, after whose death, A.H. 757 = A.D. 1350, he went to Gujarât where he spent a long time in the company of the eminent Shaykh, Khwâjah Rukn-ud-Dîn Kân-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbâr-ul-Akhyâr, pp. 121-128.

The commentator is probably identical with Mîr 'Abd-ul-Wāhid Ḥusaynī Wâsiṭî Bilgrāmî, who adopted the poetical title Shāhidî, wrote the works سنابل - حل شہادت - شرح کانیہ ابن حاجب etc., and died 3 Ramadân, A.H. 1017 = A.D. 1608. See Sarw-i Âzâd, p. 247.

Letters from 'Ālamgîr to Shaykh Sayf-ud-Dîn Sarhindî, fol. 234^b; to Muḥammad Bâqir, fol. *ib.*

Mirzâ Jalâlâ's letter to Muḥammad Bâqir Shîrâzî, fol. 234^b; the latter's reply, fol. 236^a.

Mirzâ Jalâlâ's Wahshat Nâmah وحشت نامه, a satire on Shaydâ, fol. 237^b.

Letter from 'Ārif Lâhaurî to Dâna, fol. 240^b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203^a.

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâli Tabrizî, fol. 244^a; to Mirzâ Muḥammad Ḥusayn, fol. 246^a; to Mirzâ Aminâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr, fol. 247^a; to Hâfî Ḥusayn Kirmânî, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Inâyat Ullah Kanbû, foll. 253^a-256^a.

Letter from Mîr Ilâhî to Dâna, fol. 256^a.

Letter from Shaykh 'Abd-us Şamad to Maḥmûd, fol. *ib*.

Letters of Mullâ Raunaqî, foll. 256^b–257^a.

Chandarbhân's letters to 'Abd-ul-Karîm, Bhâkmal and Hâjî Muḥammad Jân Qudsî, foll. 257^a–258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalîm, fol. 258^a; to Bandah Ridâ, fol. 258^b; to Mirzâ Muḥammad Ḥusayn, fol. 259^a, to 'Abd Ullah Najm-i Şânî, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kâzîm, fol. 261^b; etc.

Mir Bâqir's letter to Şâ'ib and others, fol. 263^b.

Ruq'ah of Naşîrâ-i Hamadânî, fol. 265^a.

Mirzâ Muḥammad Munshî's letter to Tâlib Kâlîm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalîm to Mirzâ Amînâ, fol. 268^a.

Letter of Mullâ Haydar Khişâlî, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol. 269^a.

Qâdî Nûr Ullah's letter to Ḥakîm Ḥâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Ḥakîm 'Abd-ul-Ḥâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaun-pûrî, fol. 271^a.

'Urfî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Muzaffar Ḥusayn's letter to Tâlib Kalîm, fol. 273^b.

Ḥakîm 'Abd-ul-Ḥâdiq's letters to Mullâ 'Abd-ul-Laţîf, Ḥakîm Fath Ullah, Qâdî Nûr Ullah, Mîr Ilâhî, and others, foll. 274^a–277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muḥammad Amîr's letter to Muḥammad Şâlih Kanbû, fol. 280^a.

Selections from the writings of Muḥammad Şâlih Kanbû, foll. 283^b–289^a.

Naşîrâ-i Hamadânî's letter to a physician, fol. 289^a.

Nî'mat Khân 'Âlî's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Ḥakîm Ḥâdiq's letter to Khânkhânân wishing a happy 'Îd, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afdal Khân, fol. *ib*.

'Inâyat Ullah's letter to Bâqir, fol. 296^b.

Muḥammad Şâlih's congratulatory letters to Shâh Jahân on several occasions; to Sa'd Ullah, etc. foll. 299^a–303^b.

رسالة عيار العصب Risâlah-i 'Iyâr-ul-Ḥasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by *Shaykh Muhibb 'Alī* شیخ محب علی, fol. 304^a.

Beginning:—

بعد از نیایش احدی که مبراست از تهمت والد و ولد و پس از ستایش حمدی که معراست الخ *

Kâr Nâmah-i Maulâ Munîr, fol. 313^b. کار نامهٔ مولا منیر

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خرد افروز *

In the preface Munîr Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I, A.H. 1050 = A.D. 1640.

Munâẓirah-i Arba' 'Anâsir, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol. 319^b.

Beginning:—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر انتظام بخشید الخ *

Munâẓirah-i Tiğ wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munîr, fol. 323^b.

Beginning:—

بعد از سپاس داورى که تیغ بشهادت توحیدش زبان بر کشاده الخ *

Munâẓirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munîr, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهرهٔ روز را از پرتو مهر برافروخته الخ *

Nuk'ât-i Munîr. Short exhortations by Munîr, each of which is introduced by the word نکته, fol. 330^a.

Beginning :—

الهي نمود همه نمايش تست و بهبود همه ستايش تو الهى *

Hayâtî Gilânî's letter to Rustam Khân, fol. 332^a.

From the writings of Muḥammad Ṣâliḥ Kanbû, foll. 332^a–333^a.

Letter from Mîr Sayyid Sharîf Jurjânî (*d.* A.H. 816 = A.D. 1413), the author of the well-known grammar *Ṣarf-i Mîr* (see No. 769), to the renowned Ṣûfî Sayyid 'Alî Hamadânî, *d.* A.H. 786 = A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khân (*d.* A.H. 1049 = A.D. 1639), the well-known author of *Iqbâl Nâmah-i Jahângîrî*, who flourished under Jahângîr and Shâh Jahân (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahâ-ud-Dîn Muḥammad and Mîr Muḥammad Bâqir Dâmâd, came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632. Here he fell in love with a Hindû boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmûd Beg, the Bakhshî and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmûd Beg :

کلید مخزن افلاک اگر در دست من باشد
کواکب را براہ اہل حاجت چون درم پاشم

In reply Sarmad sent the following Rubâ'î to Maḥmûd Beg :

ای باد بمیرزای بخششی کای کردہ فلک بزیرایت رخصتی
گفتی کہ کواکب چو درم می بخشم خورشید مرا نیز بمن می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lâhaur, and when the emperor returned to that place from Kashmîr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Ṣâ'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bidîl, fol. 342^a.

From the writings of Zahirâ-i Tafrishî, fol. 346^b.

Writings of 'Abd-us-Şamad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh, Dihlî Fort, Diwân-i Khâs, Diwân-i 'Âm, Akbarâbâd, Lâhaur, foll. 356^b–383^a.

Letters of Muḥammad Ridâ to Muḥammad Ḥusayn, Sayf Khân and 'Abd-un-Nabî, foll. 383^a–383^b.

Prose pieces by Tuğrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a.

Prose piece by Qâdî Muḥammad Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kashmîr, by Muḥammad Şâlih Kanbû, fol. 409^b; by Shaydâ, fol. 411^a.

Praise of Isfahân, by Naşîrâ-i Hamadânî, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434^a.

Praise of Jahân Ârâ's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muḥammad Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hakîm Ḥâdiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains خاتمه to the following works :

Diwân-i Ḥâdiq, Sawâd-i A'zam of Mullâ Munîr, fol. 466^a; Tafsîr-i Ḥusaynî, fol. 466^b; Gulistân of Sa'dî, (by Muḥammad Şâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Ḥâmid Muḥammad Ġazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Taḍkirah-i Daulat Shâh, by Maulavî Muḥammad Bakhsh, the father of the donor.

A note on the title-page, dated Ramadân, A.H. 1274, says that the MS. was once presented to one Muḥammad Khân Bahâdur.

No. 873.

fol. 90 ; lines 17 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رياض الوداد

RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings.

Author : Îzad Bakhsh Rasâ ایرد بخش رسا

Beginning :—

سبحان الله اين چه فضل و احسان و كرم النعم *

In the preface the author traces his descent through Âsaf Khân Ja'far, of Akbar's time, from Abû Bakr Şiddîq, the first Khalifah. He flourished in Aurangzîb's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzîb, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmât Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Badî'ud Daurân, Hakîm Muḥammad Ḥusayn, Mîr 'Abd-ul-Qâdir, Mirzâ Muẓaffar and Mîrzâ Muḥammad Zamân.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 874.

fol. 290 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار عنصر

CHÂR 'UNŞUR.

The author, Mirzâ 'Abd-ul-Qâdir Bîdil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual :—

خداوندان زبان معذور النعم *

According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The *Châr 'Unṣur* is included in the *Kulliyât-i Bîdil*, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unṣur.

The scribe گل محمد ولد شیخ عبد الرسول هانسوی says that he transcribed this copy at the request of کاممل.

Dated 9 *Shawwâl*, the second regnal year of *Shâh 'Âlam*.

No. 875.

fol. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بهارستان خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters.

Author: *Sharaf-ud Dîn 'Alî ibn 'Abd-ul Muḥsin Mûsawî Shahrîstânî Isfahânî*, entitled *Ihtirâm Khân Farrukh Shâhî* شرف الدین شہرستانی اصفہانی مخاطب باحترام خان فرخ شاہی علی ابن عبد المعین موسوی.

Beginning:—

بر آئینہ ضمیر خورشید نظیر صیرفیان گنجینہ معانی و نقادان سفینہ جوہر شناسی و سخندانان الخ *

We learn from the preface that the author, who was attached to the service of *Farrukhsiyar*, was highly pleased with his appointment as a *Bakhshî* of *Kashmîr*, and wrote the present work by the desire of *Mahârat Khân* in A.H. 1129 = A.D. 1716, expressed by the words در منثور لطیف. The work, which abounds in praise of *Kashmîr*, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'liq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in *Nîm-Shikastah* hand.

Not dated; 18th century.

No. 876.

fol. 244; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

گلدسته سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning :—

دیباجہ تصانیف اعلیٰ و مقدمہ توالیف کبریٰ حمد صانعیست

النم *

In his preface the editor, who designates himself as جوت پرکاس, says that his father ملّرای, who adopted the *takhallus* شوقی and was attached to the service of Nawwâb Hifz Ullah Khân, had left behind some refined prose and poetical writings which he (جوت پرکاس) edited in the present form. According to the chronogram بخلد پیوسته on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqât* :—

طبقہ اول منظوم بہ قصاید مردف و اشعار مختلف ملزوم *

(on fol. 6^b). طبقہ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qasîdahs, versified letters, eulogies, etc. It ends with some Rubâ'is and chronograms. The second *Tabaqah*, in prose, contains letters to the Khâns and Amîrs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخزان.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

fol. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رقعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muḥammad 'Alī, entitled Faḍl 'Alī Khān محمد علی فاہل خان.
المخاطب بفضل علی خان

Beginning:—

حمد و ستایش بپعد خالقى را کہ بحکمت کاملہ از جملہ حیوانات
فیل را بصورتى عجیب و ہیئتى غریب خلقت نموده الھ *

In the preface the author, who eulogises the reigning sovereign Muḥammad Shāh, says that he wrote this work while he was the *Dároghah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد علی المخاطب بفضلعليخان بہادر متخلص بافضل
جزایری الاصل شیرازی الوطنی *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless Ta'liq.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

منشورات عالی

MANŞÛRÂT-I-'ÂLÎ.

A collection of the refined prose writings of Ni'mat Khān 'Âlî (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the Qurân, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

صبح صادق سخن از پرتو آفتاب ربوبیت الھ *

II. fol. 14^b.

The prose preface to the Diwân; identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عیار افزای نقد سخن اکسیربست کہ چون بر فلزات معدن الھ •

III. fol. 24^b.

A satire on physicians ; See Rieu ii. p. 744^b ;

Beginning :—

حکیم علی الاطلاق از دار الشفاء رحمت و نسخه کامل الصناعات

قدرت النعم *

IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdiḥ and Mirzâ Muḥammad Sa'îd, (steward of the Imperial kitchen) ; see Rieu ii, p. 745^a ; beginning :—

حکیم حقیقی مرزای دوستان و دوست مرزایان النعم *

V. fol. 31^b عشق و حسن و Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق ; see Rieu ii, p. 703, etc., beginning :—

حدیث عشق شد زیب بیانم النعم *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Şahbâ'î, Delhi, 1844 ; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqâ'i'. Siege of Ḥaydarâbâd with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bân in A.H. 1097 = A.D. 1685.

Beginning :—

دمی که مدرس کشف صبح النعم *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Aḥmad). A lithographed edition appeared in Kânpur, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850 ; W. Perstch, Berlin Catalogue, p. 492 ; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160 ; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqâ'i' in the present MS. is defective towards the end and breaks off with the words :

دوازده منسبداران دیگر را نیز از آب و گل بایمی قطعناهم انذا

عشرة *

Written in fair Nasta'liq.

Not dated ; 19th century.

No. 879.

foll. 295 ; lines 14 ; size 9 × 5 ; 6½ × 3.

رقعات منشی

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns, Parwânahs, Sanads, and other official documents relating to the reign of Aurangzib.

Author : Munshî, popularly called Malikzâdah :

منشی که بین الاقران به ملک زاده معروف است *

Beginning :—

منشی حکمت کامله ایزدی چون بارادت بانشاء صحیفه شریفه

کائنات پرداخت النعم *

The work is noticed in Rieu iii, p. 985, under the title نگار نامه Nigâr Nâmah-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^b, is partly found here on foll. 119^a–123^a, from which we learn that the author entered the service of Prince Muḥammad Mu'azzam Shâh 'Âlam, whose son, Prince Muḥammad Mu'izzud-Dîn, he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Diwâns of the Deccân, viz. Raḥmat Khân and Mirzâ Muḥammad Îrânî, entitled Bashârat Khân. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bân, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a, that he divided the work into the following two *Daftars* :—

Daftar I.—

Comprising the author's own compositions, in four *Şaḥah* :—

Şaḥah 1. Letters of princes.

Şaḥah 2. Letters of high officials.

Şaḥah 3. Letters, petitions, Parwânahs, Sanads, etc., of officials in the *Diwânî* or financial department.

Şaḥah 4. Letters of the author and his friends.

Daftar II.—

Compositions of other Munshîs, in five *Ṣafḥah* :—

Ṣafḥah 1. Farmâns and Sanads of the Imperial Daftar.

Ṣafḥah 2. Imperial orders.

Ṣafḥah 3. Petitions and letters of Khâns.

Ṣafḥah 4 and 5. Select compositions of *Shaykh Tâli' Yâr* and other eminent *Munshîs*.

In the beginning, fol. 2^a, the author gives an account of some eminent Munshîs of old and modern times, such as, *Sardî*; *Naṣîr-ud-Dîn Tûsî*; *Sharaf-ud-Dîn 'Alî Yazdî*; *Khawând Mir*; *Shâh Sikandar Beg*; *Shaykh Abul Fadl bin Shaykh Mubâarak*; *Amîn Ahmad Râzî* (author of the *Haft Iqlîm*); the author of the *Târikḥ-i Badâ'ûnî* ('*Abd-ul-Qâdir*); *Muḥammad Qâsim*; *Mu'tamad Khân*; *Afdal Khân*; *Islâm Khân*; *Sa'd Ullah Khân*; *Hamîd Lâhaurî*; *Shaykh Muḥammad Wârîṣ*; *Qâdî Muḥammad Afdal*; *Shaykh 'Abd-ur-Raḥîm Khayrâbâdî*; *Mullâ Munîrâ*; *Pindî Dâs*(?); *Shaykh Hibat Ullah*, Munshî of Prince *Murâd Bakhsh*; *Chandar Bhân Barhaman* of *Lâhaur*; *Shaykh 'Abd-uṣ-Ṣamad Jaunpûrî*, Secretary to *Ja'far Khân*; *Shaykh Tâli' Yâr*, better known as *Ûdirâj*, (Munshî of *Rustam Khân*); *Mullâ Abu'l Fath*, entitled *Qâbil Khân*; *Mirzâ Muḥammad Kâzim*; *Mullâ 'Abd-ul-Khâliq Panjâbî*; Munshî of *Muḥammad Mu'azzam Shâh* - '*Âlam Bahâdur*; *Shaykh 'Inâyat Ullah*; *Shaykh Muḥammad Sâliḥ Kanbû*; *Ilahdâd Afgân Multânî*; '*Âqil Khân*; *Amânat Khân Khawâfî*, better known as *Mîrak Mu'în-ud-Dîn Ahmad*; *Mîr Muḥammad Ridâ*.

Written in ordinary Ta'liq. The folios are hopelessly confused. Not dated; 19th century.

No. 880.

fol. 49; lines 15; size 9 × 5½; 6 × 3½.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to *Maulavî Muḥammad 'Alî* and begins thus:

بخدمت مولوي صاحب قدر دان ... مولوي محمد علي صاحب

..... مولوي صاحب فيض رسال حلقه بكوشان ... الخ *

Other persons to whom the letters are addressed are *Lâlah*

Kunwar Sen, Lâlah Bindrâban Khwushgû (*d.* A.H. 1170 = A.D. 1756),
Lâlah Bihârî Lâl, Nûr Muḥammad 'Alîm, Lâlah Mânîk Chand,
Nawwâb Zayn-ud-Dîn Aḥmad Khân, etc. etc.

Written in Nîm Shikastah.

Not dated; 19th century.

No. 881.

fol. 121; lines 13; size 9 × 5; 6 × 2½.

بهارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amîrs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muḥammad Shâh's reign (A.H. 1131-1161 = A.D. 1719-1748).

Author: Partâb Râm Rânâ Nandî, known as Hîrâ La'î bin Pâras Râm Gobind, پرتاب رام رانا نندی معروف به هیرا لعل بن پارس رام گویند.

Beginning:—

بصنوف احماد و الوف اشکار انشا پردازى که بقلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانین در علم عربی و لہو لہی. کدان مالا (پوتہی گیان مالا؟)

کہ بتخلص رس ساگر از زبان ساستر بہ بہاکھا برج تصنیف کردم *

He then adds that he was very strongly requested by his brother لالہ کھاندى راي and سننوکہ رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâḡ*, each sub-divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dulqa'd, A.H. 1240.

Scribe: امر سنگھ.

No. 882.

fol. 283 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات انند رام

MANŞÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

الهي بيچاره مخلص كج مچ زبان را چه يارا كه در بيايان تمهيد
 حمدت كه حروف از اعراب در انجا غريبانه سينه بر خار مغيلاں ميسايند
 النجم *

The author, whose poetical *nom de plume* was Mukhlis, has already been mentioned in connection with his work entitled *مرات* *المصطلحات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabî' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ahs which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents: The work is divided into six parts, each of which begins with an illuminated head-piece :—

1.

Foll. 1^b–36^a. Author's letters to the following persons :—

I'timâd-ud-Daulah Chîn Bahâdur Nuşrat Jang, fol. 1^b.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyân Faqîr Ullah, with the *takhalluṣ* Âfirîn of Lâhaur, fol. 8^b.

Sharaf-ud-Dîn 'Alî, with the *takhalluṣ* Payâm, fol. 9^b.

I'timâd-ud-Daulah Chîn Bahâdur Nuşrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Râjah Khwushhâl, Chand, fol. 12^b.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 14^a.

Mirzâ Jawwâd, with the *takhalluṣ* Sarâmad, fol. 15^b.

Râjah Bakhtmal, Dîwân-i Khâlîṣah, fol. 16^b.

Sharaf-ud-Dîn 'Alî Payâm, fol. 17^a.

A friend, fol. 18^b.

Lâlah Shewak Râm, fol. *ib*.

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsî, Zamîndâr of Khudâ Âbâd, fol. 20^b.

Shîr Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 25^a.

Sayyid Luţf Ullah, *Mutaşaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mîr Luţf Ullah, fol. 29^a.

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbâsh Khân with the *takhallus* Umîd, fol. 31^a.

A friend, dated A.H. 1155 = A.D. 1742, fol. 31^b.

Şafdar Muḥammad Khân, congratulating him for receiving the *Dîwânî* of Lâhaur, fol. 33^a.

Aḥmad Ḥusayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A grandee, fol. *ib*.

II.

Foll. 37^b-55^a پریخانه Parî Khânah, or "The fairy-house."

Beginning:—

رنگا رنگ حمد و ستایش مصوری را که قلم قدرتش از سواد خط بهرداز
چهره گلعداران پرداخته اله *

It is a sort of introduction in praise of a Muraqqa' which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144 = A.D. 1731, expressed by the chronograms زمی مرقع تصویرها and بی بها مرقع از تصویر.

III.

Foll. 56^b-67^a. A long letter written to the Şafawî king of Persia by order of Muḥammad Shâh, on the occasion of the former's accession to the throne.

Beginning:—

سر نامه بنام پادشاهی است
که پیشش جبهه سا هر کج کلاه‌یست

شگفتگی گلشن معانی رنگین و ترو تازگی چمن الفاظ دلنشین از
نسیم حمد فرمانروایی است *

IV.

Foll. 68^b-134^b. چمنستان *Chamanistân*.

Beginning :—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز
برهانه کمترین انام فقیر اندر رام مخلص بر صفحه بیان می نگار الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah* : Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Râjah Jai Singh of Anbîr, fol. 87^b.

Mirzâ Muḥammad Muqîm, librarian of Shâh Abbâs, fol. 90^a.

Jahân Ârâ Begam, daughter of Shâh Jahân, fol. 90^b.

The white elephant of Shâh Jahân, fol. 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92^b.

Râjah Harî Singh, the archer, fol. 94^b.

Râi Harkiran, fol. 95^b.

Account of Satî, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah* : description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah* : Interesting and useful events, each of which is narrated under the word نایدہ, fol. 115^b.

Second *Guldastah* : Wise sayings and admonitions, each introduced by the word نکته, fol. 121^a.

Chaman IV. First *Guldastah* : Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah* : Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخه دلنشین in the following line of a versified chronogram, fol. 134^b :—

چون پایان رسید تاریخش نسخه دلنشین نوشت قلم

The Chamanistân has been lithographed, Lucknow, 1877.

V.

Foll. 135^b–202^b : هنگامه عشق Hangâmah-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnâtik, and Rânî Chhand Parbhâ.

Beginning :—

خداوندا قلم آشفته رقم را چه قدرت که به بهار پیرائی چمنستان
ثبات پردازد الخ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muḥammad Shâh's reign, while he was staying in Shâhjahanâbâd, he, with some of his friends, viz., Ârzû, Muḥammad Qulî Khân, Ma'nî Yâb Khân, with the *takhalluṣ* Shâ'ir, Râo Kirpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr, held near the tank of Kishan Dâs, an account of which, he says, he has given in his بدائع وقائع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnî servant to relate a story. The servant then related the above story, which, says the author, Muḥammad Jâ'isî had rendered into Hindî. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words چند نغمه in the following versified chronogram at the end :

چو این نغمه چند نقاش شوق باین رنگ بر صفحه تصویر کرد
بتحریر یک دل سال اتمام آن قلم نغمه چند تحریر کرد

In the conclusion Kirpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting :—

عاجز ترین مخلوقات کربا رام که ای کاش من می مردم و این روز سیاه
نمی دیدم می نویسد که این سطری چند که هرگاه بندگان عالی
سرگبازی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بقیاس مرخدای عز و جل را که این نسخه که نامش هذگامه عشق است و تالیف فقیر انقد رام مخلص امروز که بیست و ششم جمادی الثانی و سه شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست و پنجم جلوس محمد شاه بادشاه غازی است چهار گهری روز باقیمانده در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که بطریق مسوده از چندی در جزو گیر افتاده بود صحیح گردید با وجود بیدماغی و دلگرفتگی که برنگ غنچه تصویر خلقی من است در این مرتبه بخون جگر خوردن بجعتی سعی نمی گمارم یادگاری است که برای یاران رنگین تراز بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند راو کرپا رام و رای فتحسنگه که الهی از عمر و دولت بر خوردند هرگاه بسیر این نیرنگده محبت چشم عبرتی خواهند کشود بسیار یاد ازین سمو القلم نقشبندان کارخانه قضا و قدر خواهند نمود النح *

VI.

Foll. 203^b-283^a. کار نامه عشق Kârnâmah-i 'Ishq. The love-story of prince Gauhar of China and princess Mamlukat, beginning :

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان النح *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144 = A.D. 1731, and is also expressed by the following chronogram at the end :—

چه شور انگیز رنگین قصه بوده *

A very neat and correct copy, written in good Ta'liq.
Not dated ; 19th century.

No. 883.

fol. 154 : lines 17 ; size $9 \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

دستور الانشا

DASTÛR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidâ'î Khân, known as Sayyid Gulâm Husayn Khân, son of Nawwâb A'zam Khân.

Author:— Yâr Muḥammad Qalandar یار محمد قلندر.

Beginning:—

ثنای آفرینندۀ نور در چشم و روح در جسم که مردم دیدۀ والا نظر در
محراب النعم

The author, who designates himself as Yâr Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidâ'î Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Alî Wardî Khân and Sirâj-ud-Daulah (A.H. 1151-1170 = A.D. 1738-1756). See Rieu iii, p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72 ; lines 16 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

ریاض الممشآت

RIYÂD-UL-MUNSHA'ÂT.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works, *Khulâsat-ul-Kalâm* (see Nos. 704-706), *Gulzâr-i Ibrâhîm* (see No. 707) and *Ṣuḥuf-i Ibrâhîm* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjâhs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد ببعد و احصا و ثنای لا تعد ولا تحصى خالقى را سزااست که
ذرات مکونات را بنور قدرت کامله و حکمت بالغه از حجله عدم بمنصه وجود
رسانید الخ

The compiler, Muḥammad 'Alī Tamannâ, son of Khwâjah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tâ'id 'Azîmâbâdî محمد علی تمنا ابن خواجه عبيد الله تائيد عظيم آبادي, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Rauḍah*. He further adds that as the preface to Maulavî Gulâm Yaḥyâ Khân's Persian translation of the Hidâyah was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwân (superscription) of both the *Rauḍah*.

The compiler's introduction is followed by the preface to the *Ṣuḥuf-i Ibrâhîm* of 'Alī Ibrâhîm Khân (see No. 708), beginning thus on fol. 3^a.

صحف ابراهيم طبع سليم تلفظ بحمد و ثنای حضرت باري است
الخ

Then follows the preface to the Hidâyah; beginning:—

حمد و سپاس بيقيناس معبودى را سزاوار است که فقهای بالغ اندیشه
در راه طاعتش از طى کردن الخ

[The Arabic Hidayah هداية by Burhân-ud-Dîn Abul Ḥasan 'Alī bin Abû Bakr ul-Margînânî (d. A.H. 593 = A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafî school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hâj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gulâm Yaḥyâ's Persian translation of the Hidâyah with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gulâm Yaḥyâ, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امير الممالك عماد الدوله گورنر جنرل مستر وارن ہسٹینس بہادر

جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of Mullâ Tâj-ud-Dîn, Mîr Muḥammad Husayn and Mullâ Shari'at Ullah, and entitled it *Hidâyah-i Fârsî* هدایۃ فارسی. The date of completion, A.H. 1190 = A.D. 1776, is expressed by the words هدایۃ فارسی پیرایۃ انجم یافت.

An English translation of this *Hidâvah-i Fârsî* was published by C. Hamilton, London. 1791; second edition by S. G. Grady, London, 1870.

Rauḍah 1.

Letters written in the name of Nawwâb 'Alî Ibrâhîm Khân to princes, leading Amîrs, Rajâhs and others :—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together :

To Mirzâ Jahândâr Shâh, foll. 6^a–7^a.

To Râjah Prân Nath Pandit, fol. 7^a.

To Âsaf-ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hizabr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwâb Muḥammad Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shuja'-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol. 7^b.

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, fol. 8^a.

To Sarfarâz-ud-Daulah Bahâdur, fol. *ib*.

To Nawwâb Haydar Beg Khân Bahâdur Nuṣrat Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, foll. 8^b–12^b.

To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol. 12^b.

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqîm Jang, uncle of prince Jahândâr Shâh, foll. 13^a–15^b.

To Sayyid Mubârak 'Alî Khân Bahâdur Fîrûz Jang, Nâzim of Bengal and son of Nawwâb Mîr Muḥammad Ja'far Khân, foll. 15^b–16^a.

To Khân Khânân Nawwâb Mîr Muḥammad Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16^b.

To Sayyid Hasan 'Alî Khân Bahâdur Bahrâm Jang, eldest son of Khân Khânân Muẓaffar Jang, foll. 17^a-17^b.

To Sayyid Muḥammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Muẓaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zakî Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol. 18^a.

To Nawwâb Sayyid Band-i 'Alî Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol. *ib*.

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ' Qulî Khân, son of Nawwâb Munîr-ud-Daulah, deceased, of Shâh 'Âlam's time, fol. *ib*.

To Nawwâb 'Abbâs Qulî Khân Nuṣrat Jang, youngest son of Nawwâb Munîr-ud-Daulah Nâdir Jang, fol. 19^a.

To Sultân Dâ'ûd Mirzâ, son of Shâh Sulaymân Husaynî of Persia, fol. *ib*.

To 'Aḍud-ud-Daulah Sayyid Muḥammad Khân Shîr Jang Kirmânî, fol. 19^b.

To Nawwâb Amîr Khân Ilahâbâdî, son of Khân 'Âlam Nawwâb Baqâ Ullah Khân Ni'mat Ullâhî, foll. 20^a-20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khân Hashmat Jang of Jahângîr Nagar, fol. 20^b.

To Khân Jahân Khân Jasârat Jang, governor of Huglî, fol. *ib*.

To Mirzâ Ġulâm Husayn Khân Şâbit Jang, fol. 21^a.

To Sayyid Ġulâm Husayn Khân, son of Nawwâb Hidâyat 'Alî Khân Asad Jang, of Dihlî, fol. *ib*.

To Tafaddul Husayn Khân, vakîl of Nawwâb Âsaf-ud-Daulah, fol. *ib*.

To Hasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol. 21^b.

To Mirzâ Muḥammad Kâẓim Khân, son-in-law of Hasan Ridâ Khân Murshidâbâdî, fol. *ib*.

To Mîr Muḥammad Sa'îd Khân Tabâ-Tabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol. 22^a.

To Khwâjah 'Ayn-ud-Dîn Khân, fol. *ib*.

To Mirzâ Muḥammad Khalîl Işfahânî, vakîl of Du'lfagar-ud-Daulah Nawwâb Najaf Khân, foll. 22^b-23^a.

To Hakîm Shifâ'î Khân, physician to Âsaf-ud-Daulah, fol. 23^a.

To Hakîm Athar 'Alî Khân 'Azîmâbâdî, fol. 23^b.

To Muḥammad Husayn Khân 'Azîmâbâdî, son of Zâ'ir Husayn Khân, fol. 24^a.

To Barq Andâz Khân, *through* Nawwâb Majd-ud-Daulah, fol. *ib*.

To Mirzâ 'Aṭâ Beg Khân Kâbulî of A'zamgarh, fol. 24^b.

To Makramat Khân 'Aẓimâbâdî, fol. 24^b.

To Shâh Gulâm 'Alî Sâhib, fol. *ib*.

To Mir Qamar-ud-Dîn, with the *takhalluṣ* Minnat, of Dihlî, entitled Malik-ugh-Shu'arâ, fol. 25^a.

To Shâh Muḥammad Ajmal Ilahâbâdî, with the *takhalluṣ* Ajmal, fol. 25^a.

To Mirzâ Muḥammad Muḥsin Jahângîr Nagarî, fol. 25^a.

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol. 25^b.

To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26^a.

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol. 26^a.

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamsîr (in the following copy, fol. 40^a, Shîr Jang), ruler of Nepâl, fol. 26^b.

To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpûr, fol. 27^b.

To Mahârâo Râjah Bishan Singh Bahâdur, fol. *ib*.

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol. 28^a.

To Mahârâjah سر نیب سنگه (*sic*) Bahâdur, Râjah of Bundelkhand, fol. 28^b.

To Mahârâjah مہندو نجیت سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol. 29^a.

To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpî, fol. *ib*.

To Râjah هلندر شاه (*sic*) Bahâdur Dilâwar Jang, fol. 29^b.

To Râjah Siwâjî راول بہادر (*sic*) Dakhnî, fol. 29^b.

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll. 30^b-34^a.

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ'-ud-Daulah, fol. 34^a.

To Mahârâjah Himmat Bahâdur Gushâin, fol. 34^b.

To Mahârâjah Sundar Singh, Diwân of Mubârak-ud-Daulah, the Nâẓim of Bengal, fol. *ib*.

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipihdâr Jang, who was then staying at Calcutta as an ambassador of Nawwâb Âṣaf-ud-Daulah, fol. *ib*.

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol. 35^a.

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Râjah Muhîp Narâyan Singh, the successor of Râjah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Râjah) Debî Singh, ruler of Purneah, fol. 36^b.

To Ahliyâ Bâ'î (the wife of Khande Râo, the son of Malhâr Râo Holkâr of Indore), fol. *ib*.

To Sarsatî Bâ'î, fol. 37^b.

To Rânî Gulâb Kunwar, wife of Râjah Balwand Singh, Râjah of Banâras, fol. *ib*.

To Râjah Bujhrâj, treasurer of Âsaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amîrs, friends and relatives:—

To Mubârak-ud-Daulah Sayyid Mubârak 'Alî Khân Fîrûz Jang, fol. 43^b.

To Khân Khânân Mîr Muḥammad Ridâ Khân Muẓaffar Jang, foll. 43^a–45^a.

To Mahârâjah Nand Kumâr Râi, Nâ'ib of Mîr Muḥammad Ja'far Khân, whose son Najm-ud-Daulah was the Şûbahdâr of Bengal, fol. 45^a.

To Nawwâb 'Alî Ibrâhîm Khân Naṣîr Jang, foll. 45^a–52^a.

To Mahârâjah Sundar Bhão, fol. 52^a.

To Khânjahân Khân Jasârat Jang, in charge of the Huglî Fort, fol. 52^b.

To 'Abbâs 'Alî Khân, with the *takhalluṣ* Maftûn, son of Nawwâb Ihtirâm-ud-Daulah and brother of Mîr Muḥammad Ja'far Khân, fol. *ib*.

To Ridâ Qulî Khân Kirmânî, fol. *ib*.

To Karam 'Alî Khân Murshidâbâdî, a descendant of Nawwâb Mahâbat Jang, fol. 53^a. [Karam 'Alî Khân is the author of a detailed history of Bengal. from Nawwâb 'Alî Wârdî Khân Mahâbat Jang, to A.H. 1186 = A.D. 1772; see No. 699.]

To I'tibâr 'Alî, Nâẓîr of Munnî Begam, wife of Nawwâb Mîr Muḥammad Ja'far, fol. 53^b.

To Hâjî Sa'âdatmand Khân, Nâẓîr of Nawwâb Mubârak-ud-Daulah, fol. *ib*.

To Shaykh Khayr Ullah Sarhindî, fol. 54^a.

To Hâjî Aḥmad 'Alî, with the *takhalluṣ* Qiyâmat, of 'Azîmâbâd, fol. 54^b.

To Khâdim Husayn Khân 'Azîmâbâdî, fol. *ib*.

To Hakîm Sayyid Shâh Muḥammad Faṣîḥ 'Azîmâbâdî, fol. 55^a.

To Shâh Muḥammad Ajmal Ilahâbâdî, *Sajjâdah Nashîn* of Shâh Afdal Ilahâbâdî, fol. 55^a.

To Tafaddul Husayn Khân, who, as an ambassador of Âṣaf-ud Daulah, was then in Calcutta, fol. 55^b.

To Mîr 'Abd-ur-Rahîm Khân, Munshî of Munnî Begam, fol. *ib*.

To Mirzâ 'Askarî 'Azîmâbâdî, fol. 56^a.

To Shaykh Qudrat Ullah 'Azîmâbâdî, an influential merchant, fol. 56^b.

To Sayyid Afdal 'Ali Khân, son of Sayyid Faql 'Ali Khân, son of Nawwâb 'Ali Rustam Khân, fol. *ib*.

To 'Abd-ur-Rashîd Khân 'Azîmâbâdî, foll. 57^a.

To Hâjî Raushan 'Ali Murshidâbâdî, fol. *ib*.

To Mîr Qamar-ud-Dîn, with the *takhalluṣ* Minuat, of Dihlî, entitled Malik-ush-Shu'arâ, pupil of Mîr Shams-ud-Dîn Faqîr 'Abbâsî fol. 58^a.

To Shaykh 'Ali Bakhsh, with the *takhalluṣ* Maftûn, of 'Azîmâbad fol. *ib*.

To Khawâjah Amîn-ud-Dîn, with the *takhalluṣ* Amîn, of 'Azîmâbad, fol. 58^b.

To Mirzâ Mazhar 'Ali Murshidâbâdî, teacher of Nawwâb Mubârak-ud-Daulah, fol. *ib*.

To Hâjî Muḥammad Ṣâhib, brother's son of Khawâjah Muḥammad Wâjid, entitled Fakhr-ut-Tujjâr, fol. *ib*.

To Khawâjah Luṭf Ullah, son of the aforesaid Fakhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khawâjah Luṭf Ullah to Hâjî Muḥammad Ṣâhib, fol. *ib*.

To Khawâjah Afdal Ullah, better known as Khawâjah Afzûn, foll. 59^b-67^a.

To Khawâjah Asad 'Ali, son of Khawâjah Afdal Ullah, foll. 67^a-68^a.

To Khawâjah Gulâm Husayn, sister's son of Khawâjah Afdal Ullah foll. 68^a-68^b.

To Khawâjah Muḥammad Hayât, fol. 68^b.

To Munshî Râi Sarat Singh (in the following copy, fol. 112^b, Sarb Sukh) 'Azîmâbâdî, fol. 69^a.

To the son of the aforesaid Râi, fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe : شیخ جهمون

No. 885.

foll. 118 ; lines 16 ; size 9×6 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of the Riyâd-ul-Munsha'ât, beginning as above.

The preface to the Şuhuf-i Ibrâhîm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khurshîd Nawwâb are found at the beginning and end of the copy.

No. 886.

foll. 297 ; lines 21 ; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

طلسات خیال

ṬILISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Shâh 'Âlam, Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents ; forms of letters intended for all classes of society ; description of feminine charms ; riddles etc., edited by the author's son.

Beginning :—

سواد دیدۀ معنی و گلگونۀ عارض سخن حمد بہار پیرای گلشن

پروردست النعم

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Ṭilism* :—

طلسم اول مشتمل بر عرایض و صحایف که بجناب حضرت اعلي خاقاني ظل
سبحاني و وزرای نامدار و امرای کامکار و دولتمندان عالیشان
ذوالمجدد و الاحسان در تهنیت و مبارکباد ثبت فرموده اند *

طلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید گه
از جانب بزرگان روزگار و خود بدوستان مرقوم نموده اند *

طلسم سوم مبني بر مکاتیب صاحب اسالیب شوقیه و سفارش نامحبات
و دست آویز ملازمت و ذریعه ملاقات بزرگان زمان و اعیان
دوران و تعزیت نامحبات است *

طلسم چهارم متضمن بر مکاتبات فصاحت سمات معاملات مالی و ملکی
است *

طلسم پنجم محتوی بر بعضی اسناد و القاب است *

طلسم ششم بر مدایح و نغز و سراپای محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غزلیات و معنیات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرآت الجمال*, and written in imitation of Šâ'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:—

ای آفتاب روی ترا محشر آئنه رخسار همچو ماه ترا اختر آئنه

The seventh *Tilism* on Qaṣâ'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabî' I. A.H. 1280, is found on the title-page.

No. 887.

fol. 121 ; lines 15 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

حديقة الارشاد

HADÎQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author : Muḥammad Ṣâdiq, poetically surnamed Akhtar محمد صادق المتخلص باختر.

Beginning :—

بانشای سپاس بدایع نگاری رگ ابر قلم آنم

The author, a native of Bengal, wrote this work by the desire of Nawwâb Muḥammad 'Alî Khân Bahâdur Sipihdâr Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the *Shi'ar al-Jam'în* p. 63, says that Qâdî Muḥammad Ṣâdiq Khân, with the *takhalluṣ* Akhtar, belonged to the Qâdî family of Huglî, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzî-ud-Dîn Haydar (A.H. 1229–243 = A.D. 1814–1827) who honoured him with the title of *Malik al-Shi'ar* ملك الشعرا. He died at Lucknow after the Mutiny. The works written by him are : *Nur al-Anshâ' - Ṣabîḥ Ṣâdiq - Ma'âd al-Hidariyya - Nur al-Anshâ' - Ṣabîḥ Ṣâdiq - Ma'âd al-Hidariyya - Nur al-Anshâ' - Ṣabîḥ Ṣâdiq - Ma'âd al-Hidariyya* اردوی ریخته and دیوان فارسی - نقود الحكم.

Written in fair Ta'liq, most probably by the author himself, as would appear from the colophon.

No. 888.

fol. 85 ; lines 21 ; size $9\frac{1}{4} \times 6$; 7×4 .

رتعات اولاد حسن بخاری

RUQA'ÂT-I AULÂD ḤASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Ḥasan ul-Bukhârî ul-Qannauṣî سيد اولاد حسن البخاري القنوجي, edited and collected by Fadl-ur-Raḥmân فضل الرحمان.

Beginning :—

حمد جلیل و ثغلی جمیل مر آن منشی ندرت نکار قدرت را که بیک گردش قلم آنم

In the preface the editor Faḍl-ur-Raḥmân says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows :—

fol. 2^b مجلس اول در مکتوبات مطوله.

fol. 42^b مجلس ثانی در نامجات.

fol. 71^a مجلس ثالث در رقعات.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 889.

fol. 130 ; lines 13 ; size $10\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

نوادر المجامع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions.

Author : Mahtâb Râi Pandit, with the poetical *nom de plume* Miskîn : مهتاب رای پندت المتخلص به مسکین.

Beginning :—

شکر فشانی طوطی رنگین بال شیرین مقال زبان بدمسازى ثنائى عالم

نوازىست النعم

The author calls himself a pupil of Pandit Lachhmî Râm. The work, divided into four sections, consists of detached prose-pieces ; letters written by the author himself to his friends : letters written by the author at the request of his friends ; official letters, etc.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 890.

fol. 14 ; lines 10 ; size $9 \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning :—

قبلة برحق كعبة مطلق دامت ظلال اجلاله - آداب و تسليم بصد

تعظيم النعم

The collection is preceded by some versified مناجات in Persian.

Written in careless Ta'liq.

Not dated ; 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

foll. 42 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

انيس العشاق

ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muḥammad, entitled ash-Sharaf, generally called ar-Râmî.

حسن بن محمد الملقب بالشرف المشتهر بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

..... دست تصرف داد و صکیفه این یک را برموز کتب
آسمانی موشح گردانید و تحف تحیات بروضة مقدس آن سیدی که لولی
رسالت بحکم انا افصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣîr-ud-Dîn Tûsî, during the reign of Sulṭân Uways of the İlkhânî dynasty (who reigned A.H. 757–776 = A.D. 1356–1375).

The date A.H. 826 = A.D. 1422, assigned by Hâj. Khâl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hâj. Khâl. vol. iii. p. 21 assigns a still later date; viz. A.H. 878 = A.D. 1473, to another work of Râmî, also dedicated to Sulṭân Uways; namely, a commentary on Rashîd-ud-Dîn Waṭwât's حدائق السحر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340; Rieu Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue. p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت جبین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^a.
6. در صفت رو, face, fol. 13^b.
7. در صفت خطّ, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زرخدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بر, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^b.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت میان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here قد instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the *خواص الحیوان* of Muḥammad Taqî Tabrîzî, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, *Anis-el'ochchâq, Traité des termes figurés relatifs à la beauté*, par Cherchfeddîn Râmî, in "Bibliothèque de l'école des hautes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شبهستان نکات و گلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتاحی.

Fattâhî, whose original name was Muhammad Yahyâ Sibak محمد یحیی سبک, also adopted the *takhallus* Tuffâhî تفاعی, Khumârî خماری and Asrârî اسراری. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Ḥabîb-us-Siyar, vol. iii, Juz 3. p. 148, and Taqî Kâshî, Oude Cat. p. 19. Another of his works Husn wa Dil حسن و دل, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, Husn-oo-dil, a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, Neupersisch Literatur in 'Grundriss der iranischen Philologie,' vol. ii, p. 334, 1896-1897).

The present work, also styled شبهستان خیال or شبهستان نکات, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbücher, vol. 64, Anzeigeblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... از روحت روح نبوت صلی الله علیه و سلم بونی بدرور دل

از پا فتاده رسید و قبول طرح این نسخه برایت روایت رو نمود الخ *

The work is divided into eight *Bâb*, each subdivided into several *Faṣl*, as follows:—

Bâb I, on fol. 2^b, in five *Faṣl*. الباب الاول في الايمان والاسلام

Bâb II, on fol. 13^a: in three *Faṣl*. الباب الثاني في ذكر الملوك
واعوانهم

Bâb III, on fol. 19^a: in four *Faṣl*. الباب الثالث في العلم

Bâb IV, on fol. 26^a : in three *Faṣl*. الباب الرابع في ذكر الزهاد والعباد

Bâb V, on fol. 29^b : in five *Faṣl*. الباب الخامس في طباق والاختلاف

Bâb VI, on fol. 40^b : in four *Faṣl*. الباب السادس في الكسب والعرفة

Bâb VII, on fol. 49^b : in ten *Faṣl*. الباب السابع في المستلذات
والمشبهات

Bâb VIII, on fol. 71^a : in four *Faṣl*. الباب الثامن الفوائد المتفرقة

The first chapter of the *Shabistân-i Nukât* has been edited with Turkish commentary. German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hâjî Muḥammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâṣ-ud-Dîn حاجي محمد بهرام ابن اخوند ملا زاده المشتبه به ملا زاده ملا غياث الدين 'Abd-ul-'Azîz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjî Muḥammad Bahrâm (deceased) : حاجي محمد بهرام عليه الرحمة والغفران (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد بفتح سين مهملة راستي
است هدم ويران کردن است سد استحکام دادن چیزيست الخ

Written in fair Ta'liq by سبغان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramadân, A.H. 1241.

No. 893.

foll. 89 ; lines 14 ; size 9 × 5 ; 6 × 3.

تحفة سلطاني

TUḤFAH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs.

Author : Muḥammad Ibrâhîm bin Zayn-ul 'Âbidîn Naṣîrî محمد

ابراهيم بن زين العابدين نصیری

Beginning:—

حمد بيمثال و سپاس بيهمال مالک الملک ذوالجلال را سزاست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages :

شمع شش طاق و ماه نه خگا شاه سلطان حسين ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logogriphs.

Author: Husayn bin Muhammad ul-Hasanî حسين بن محمد الحسنی.

Beginning :—

بنام آنکه از تالیف و ترکیب معمای جهان را داده ترتیب
..... اما بعد معروض آنکه نقیر حقیر حسین بن محمد الحسنی را
چند معمی برد انم *

The author, who in the colophon to the present MS. is called *میر حسین المشتہر بالشفیعی*, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mîr 'Ali Shîr, and died A.H. 904 = A.D. 1498. The author is better known as *امیر حسین معمايي نیشاپوري*. See Rosen, p. 123. See also *Habîb-us-Siyar*, vol. iii. Juz 3. p. 340, Comp. also *Hâj. Khal* vol. v, p. 638 ; *Rien* ii, p. 650 ; *W. Pertsch*, p. 117 ; *Ethé. Bodl. Lib. Catalogue*, No. 1353-1356 ; *Garcin de Tassy, Journal*

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Şâdiq Ruknî is noticed under No. 213, and Ethé, *Bodl. Lib. Catalogue*, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu. *loc. cit.*

Some folios after the first are missing.

Written in Nîm-Shikast with marginal notes throughout.

Dated 12 Muḥarram, A.H. 1096.

Scribe: غلام محمد بن عبد الوهاب الصديقي الدملوی.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshîd Nawwâb of Patna are found in several places.

No. 895.

fol. 81 ; lines 15 ; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Ḥusayn bin Muḥammad's treatise on riddles and logogriphs, beginning as above.

The original treatise is preceded by Mu'ammâs on the ninety-nine names of God, and begins thus :—

الله — نیست حد خامه از نام اله دم زدن باید زبان دارد نگه

The copy is full of marginal notes.

Written in a careless Indian Ta'liq.

Not dated : 19th century.

No. 896.

fol. 60 ; lines 15 ; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

The same.

A very much damaged and defective copy of Ḥusayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated ; 19th century.

Scribe : شاه عبد الله.

No. 897.

foll. 102 ; lines 17 ; size $6 \times 3\frac{3}{4}$; $5\frac{1}{4} \times 3$.

جام جم

JÂM-I JAM.

A commentary on Ḥusayn bin Muḥammad's treatise on riddles.

Commentator: Rûp Kishore Sâqî, son of Râi Nawal Kishore

روپ کشور ساقی ولد رای نول کشور

Beginning :—

ای معمائی حکمت تو لطیف بر تر از فهم هم وضع و شریف ...
 اما بعد گذارش مینماید بذده روپ کشور ساقی ولد رای نول
 کشور که پیش ازین بچهار سال شرح رساله های کبری و صغری
 النجم *

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رساله کبری and رساله صغری of 'Abd-ur-Rahmân Jâmî. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alî النونداکی. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tahsildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus :—

بنام آنکه از تالیف و ترکیب در حمد و نعت که فاتحه کلام
 است الفاظ معما و تالیف و ترکیب و تشبیه و تبدیل و تکمیل و تخصیص
 و تفصیص و اسقاط که از اعمال معمائی است النجم *

The text is indicated by the letter م and the commentary, by ح.

An alphabetical index of the names on which the Mu'ammâs are written, is given at the beginning of the copy.

Written in fair Nasta'liq.

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe : هیرا لال کول.

No. 898.

foll. 36 ; lines 15 ; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح معما

SHARḤ-I MU'AMMÂ.

A commentary on the معماى متوسط of Jâmî (see No. 180. xii).

Beginning:—

الوف حمد و ستایش حکیم کارسازی را که ذات با جلالش از سمت
تشبیه و تحلیل مجرود و معراست *

The commentator does not reveal his name, but from the words قدس سره added after the name of Jâmî, it is evident that it was written after Jâmî's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغازی عبد الله بهادر خان.

Written in learned Nasta'liq, with a small illuminated head-piece.

Dated Jumâdâ I, A.H. 998.

No. 899.

foll. 184 ; lines 19 ; size $10\frac{1}{4} \times 5\frac{1}{2}$; $8 + 4$;

جامع التمثیل

JÂMI'-UT TAMŞÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muḥammad 'Alî Jabalrûdî محمد علی جبل رودی.

Beginning:—

سپاس بیعد و ستایش بیعد بی مثلی را سزد که بایمائی دلکشی

الخم *

We learn from the preface that the author came to Haydarâbâd in* A.H. 1054 = A.D. 1644, in the time of Sultân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shaykh Muḥammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of. This incident induced the Wazîr to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fasl*.

A copy of the work is noticed in Rieu ii, p. 773. A very similar work of this author, entitled عجائب الامثال, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques*, vol. v, p. 522.

A collection of Persian and Hindûstânî Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824. Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 900.

fol. 255 : lines 11 ; size 12×7 ; $7\frac{3}{4} \times 4$.

The same.

Another copy of Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣîl*, beginning as usual.

Written in Nasta'liq.

Dated Teheran, A.H. 1241.

Scribe : محمد هادی.

No. 901.

fol. 51 : lines 13 : size $8\frac{1}{2} \times 5$; 6×3 .

مجمع الامثال

MAJMA'-UL AMṢÂL.

An extract from Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣîl*, beginning as usual :

سپاس بیحد و ستایش بیعد الن *

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.

Written in fair Ta'liq.

Not dated; 19th century.

No. 902.

fol. 262 ; lines 16 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

صفت کائنات

ŞİFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author : Siyâl Kûtî Mal, poetically surnamed Wârastah, سیالکوٹی
عمل المتخلص به وارسته.

Beginning :—

حمد سخن آفرینی که دلہنی صاف باطمان را روضۃ الصفا گردانیده

النم *

The work itself begins thus with a rhetorical description of
بسم الله on fol. 3^b :—

بسمله رنگین کلامی تعریف بسم الهی است کہ حسن آغاز امور

و آغاز حسن النم *

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعرا (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page صفت کائنات سیالکوٹی عمل وارسته.

The date of composition of the work, given in the preface, is
A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title. Edited with marginal notes by Dînadayâl and Dhanpat Râi, Lucknow, 1878.

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A.H. 1235.

Scribe : ابرہیٰ پرشاد.

No. 903.

fol. 294 ; lines 14 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'liq.

Dated A.H. 1200.

Scribe : موتي لعل.

A seal, bearing the inscription اسد الله الغالب, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzà Asad Ullah Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47 ; lines 12 : size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logogriphs.

Author : Nâsir 'Alî ul-Ḥusaynî ul-Aṣḡarî ناصر علي الحسيني الاصغري

Beginning :—

حمد میکنم خداوندی را که علم اسما بآدم تعلیم نمود الخ *

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logogriph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Ḥasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logogriph referred to above is the following verse :—

بلبل ما را هوای گلشن است گفته ام سه بار نامش روشن است

It is worked out on the margin thus :—

از بلبل هزار خواسته شده ترادفاً و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد به مفاسبت چار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه نوبت بگویند مجموع غلام امام
بعضول آید *

In the colophon, dated Kânpûr, Dulhijjah, A.H. 1268, the scribe Wârîṣ 'Alî Sayyî وارث علی سیفی mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs. It begins thus:—

نقادان عیدِ سخندانى و نقابان کنوز معانى نیکو دانند که حل

و عقد نغزو معما نه امريست النجم *

.

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

SCIENCES. ENCYCLOPAEDIAS.

No. 905.

fol. 183; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DĀNISH NĀMAH-I JAHĀN.

A work on physical science.

Author: Ġiyāṣ-ud-Dīn 'Alī 'Imrān bin 'Alī Mirān ul-Husaynī ul-Isfahānī غياث الدين على عمران بن على ميران الحسيني اصفهاني (who flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سزاوار ستایش و سپاس مبدعی است که باقتضای ذاتی

The work is divided in ten *Faṣl*, twenty *Asl*, four *Natā'ij* and a *Khilimah*, treating of natural philosophy; meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456; Ethé, Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary Ta'liq.

Not dated; 19th century.

The folios have been placed in new margins.

No. 906.

foll. 384 ; lines 35 ; size $15\frac{1}{4} \times 8\frac{3}{4}$: $11 \times 5\frac{1}{4}$.

دُرَّةُ التَّاجِ لِفَرَّةِ الدُّبَّاجِ

DURRAT-UT-TÂJ LI-ĠURRAT
UD-DUBÂJ.

A good and well-written copy of a vast encyclopædia of philosophical sciences.

Author : Qutb-ud-Dîn Maḥmūd bin Mas'ūd bin Muṣliḥ uṣh-Shīrāzī قطب الدين محمود بن مسعود بن مصلح الشيرازي.

Beginning :--

اگرچه در ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نیست
که نعمت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی
نهایت النعم

Qutb-ud-Dîn Shīrāzī, the most eminent disciple of Khwâjah Naṣīr-ud-Dîn Tūsī (d. A.H. 672 = A.D. 1274), and according to Taqī Auhadī, fol. 583^a, the sister's son of Shaykh Sa'dī, was born in Shīrāz, A.H. 634 = A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock, ii, p. 212. He died on Sunday, 17 Ramaḍān, A.H. 710 = A.D. 1310.

Regarding the word "Dubâj" in the above title. Dr. Rieu, p. 434, informs us that Amīrah Dubâj was the hereditary title of the Ishâqâwand or Ishâqīyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durrat-ut Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fīl Shâh bin Rustam Shâh. His name is introduced thus, fol. 2^a :—

شهر یاز معظم سلطان جبل و دیلم جمشید عهد اسکندر وقت شمس
الدنیاء والدین فخر الملوک والسلطین فامع الکفر والمشرکین قاهر الخوارج
و المتمردين معی العدل فی العالمین مظهر الحق بالبراهین المخصوص
بعفایت رب العالمین دباج بن السلطان السعید حسام اللؤلؤ الدین فیلشاه
بن الملك المعظم سيف الدين رستم بن دباج

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus :

دباج بن فیلشاه بن رستم بن دوباج بن خیلو بن شرف الدوله بن
سلطان‌شاه بن دوباج بن ادکن بن جیحون بن قیا خسرو بن ابی نصر بن قیاخسرو
بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن دوباج بن حبشی بن
حالب بن سرسان بن اسحق بن سلم بن قابوس بن تورج بن حشش بن شهر
بران فیروز بن بلاس بن نرسی بن هرمز بن اردشیر بن فیروز بن نرسی بن
کردز بن دنجن بن بلاس بن بهرام بن شاپور بن اشک بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسپ بن لهراسپ بن کستین بن
کیقباد بن کیومرث بن کی کشتاسپ بن حاشر بن عوض بن جم بن جمشید بن
کاؤوس بن معصب بن مزداک بن هوشنگ بن سیامک بن کیومرث بن
امیم بن لاؤد بن ارم بن سام بن نوح بن برهم بن ملک بن متوشلح بن
اخنوخ و هو ادیس النبی علیه السلام بن یازد بن مهابیل بن قسان بن
افوش بن شیث بن آدم علی نبینا و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gilân, Muḥammad bin Jamâl-ud-Dîn Muḥammad bin جیرک (sic).

صاحب معظم مفتخر الوزرا فی العالم دستور گیلان مشهور ایران
شمس الدولة و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین محمد بن جیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtîḥah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fâtîḥah, on science in general and its branches; in three *Faṣl*:—

- (1) on fol. 3^b : در بیان فضیلت علم و تعلیم
 (2) on fol. 7^b : در حقیقت علم و آنکه تصور علم بدیهی است یا مكتسب
 (3) on fol. 8^b : در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqālah :—

- (1) on fol. 19^b : آن مشتمل است برسد تعلیم و بیان روس ثمانبه
 نیز در آنست *
 (2) on fol. 26^a : در اکتساب تصورات
 (3) on fol. 27^a : در قضایا
 (4) on fol. 33^a : در لوازم قضایا عند الانفراد
 (5) on fol. 36^b : در حجت
 (6) on fol. 39^b : در توابع اقیسه و لواحق آن
 (7) on fol. 40^b : در صناعات پنجگانه که برهان و جدل و خطابت
 و شعر و مغالطه است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann :—

- (1) on fol. 44^a : در امور عامه جمله مفهومات را
 (2) on fol. 52^a : در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann :—

- (1) on fol. 62^a : در اجسام طبیعی و مقومات و احکام آن
 (2) on fol. 72^a : در نفوس و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four Fann :—

- (1) On fol. 82^b : در اسطقات که عبارت است از کتاب اقلیدس
 (2) on fol. 135^a : در تلخیص مجسطی بطليموس
 (3) on fol. 173^b : در ارثماطیقي بمعنی خواص اعداد
 (4) on fol. 181^b : در علم موسیقی یعنی علم العان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann :—

- (1) on fol. 215^b : در عقل و آثار آن در عالم جسمانی و روحانی
 (2) on fol. 222^a : در واجب الوجود و وحدانیت او و نعوت جلال او
 و کیفیت فعل و عنایت او *

Khâtimah, in four Qutub :—

- (1) on fol. 234^b. The fundamental principles of faith (در اصول
 دین).

(2) on fol. 294^b. The secondary points (انچه بفروع دین تعلق دارد).

(3) on fol. 331^b. Ethics and politics (در حکمت عملی که منحصر است در تهذیب اخلاق و سیاست منزلی و مدنی).

(4) on fol. 367^b. Rules of religious life, Sûfism, etc. (در بیان انچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebblatt*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; *Ethé*, Ind. Office Lib. Cat. 2219; W. Pertsch, *Berlin Cat.* p. 340; *Hâj. Khal.* vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarâbâd, Golconda, Rabî I. A.H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Dîn Shîrâzî (copied from the Taḍkirah of Taqî Auhadî), by the donor's father Maulavî Muḥammad Bakhsh Khân, dated 25 Dulqa'd, A.H. 1272.

On the same page is a note by Muḥammad 'Alî ul-Husaynî, dated, Sûrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

نفايس الفنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopædia of science.

Author: Muḥammad bin Maḥmūd ul-Āmulî المعتمد الأملي

Beginning:—

حمد و ثناء و شکر بی انتها حضرت بادشاهی را که افکار اذکیا و انظار

عقلا الع

The author, a bigoted Shī'ah, flourished during the reign of the Ilkhānī sovereign Sultān Uljāitū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the Kulliyât of the Qānūn of Ibn-i Sīnā, upon the Kulliyât of the Qānūn of Sharaf-ud-Dīn Īlākī, and upon the Mukhtaṣar fil Uṣūl of Ibn-i-Hājjib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, *Shaykh Jamâl-ud-Dîn Abû Ishâq Mahmûd Shâh* (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazîr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultân Abû Ishâq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqâlah*.

The present MS. ends in the middle of the fifth *Bâb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف گفت قریب سی سال باشد فرمود ترا معلوم نیست
اکثون قریب چهل سال است

The full title of the work, given in the preface, is نفائس الفنون في عرائس العيون

Detailed descriptions of the work are given in G. Flügel, i. pp. 38-42 ; Rieu, ii. p. 435 ; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7 ; pp. 164-167 ; and p. 352, 2 ; Wiener, Jahrbücher, vol. 61, Anzeigeblatt, pp. 2-10 ; Mélanges Asiatiques, iii, p. 734, and v, p. 261 ; Rehatsek. Catalogue raisonné, p. 58. No. 44 ; Hâj. Khal. vol. iv, p. 500 and vi, p. 364 ; etc.

No. 908.

fol. 354 ; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bâb* of the first *Qism* :—

چهل سال است این ضعیف از خواب در آمد و هرچند کامل بنمود •

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

fol. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qism*.
Beginning as usual:—

حمد و ثنا و شكر بى انتہا النجم *

A blank space, intended for the insertion of the name of the wazîr to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary Ta'liq, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy.

Dated Ramaḍân, A.H. 1219.

No. 910.

fol. 969; lines 21; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

جواهر العلوم ہمایونی

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ.

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fâḍil bin 'Alî bin Muḥammad ul-Miskînî ul-Qâḍî us-Samarqandî: محمد فاضل بن علي بن محمد المسکینی القاضي السمرقندی.

Beginning:—

فاصلترین منظومات جواهر علوم و تصنیفات مصنفات فاعل و کاملترین

منثورات نوادر رسوم و تالیفات مولفان کامل النجم *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار (by نفایس الفنون و عرائس العین (see Nos. 907-909),

Imâm Fakhr-ud-Dîn Râzî, *d.* A.H. 606 = A.D. 1209, see Hâj. Kha I vol. ii, p. 19) and الآثار السنين, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muḥammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—
Muqaddimah, in three *Qism*, fol. 2^b:—

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

- (1) باب اول در علم خط
- (2) باب دوم در علم انشا
- (3) باب سیوم در علم شعر
- (4) باب چهارم در علم قافیه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معمیات امیر حسین و بیان نغز
- (7) باب هفتم در علم بدایع و صنایع شعری و اظهار مضمیر
- (8) باب هشتم در علم لطائف و مطائبات
- (9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات
- (10) باب دهم در علم لغت
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

- (13) باب سیزدهم در علم معافی
- (14) باب چهاردهم در علم بیان
- (15) باب پانزدهم در علم مغالطات منقوله و معقوله
- (16) باب شانزدهم در علم عقاید
- (17) باب هفتمدهم در علم معرفت الہیات
- (18) باب ہجدهم در علم امور عامہ
- (19) باب نوزدهم در علم اعراض
- (20) باب بیستم در علم حکمت
- (21) باب بست و یکم در علم منطق
- (22) باب بست و دوم در علم مناظرہ و اداب بحث

Second Qism, in twelve Bâb :—

- (1) باب اول در علم قصص الانبیا
- (2) باب دوم در معرفت تاریخ ملوک فارس کہ قبل از عہد سید المرسلین بودہ اند *
- (3) باب سیوم در علم سیر النبی و بیان معجزات و ذکر معراج
- (4) باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف خانہ کعبہ *
- (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
- (6) باب ششم در معرفت تاریخ سلاطین کہ بعد از خلفا بودہ اند تا عہد بندگان حضرت صاحبقران *
- (7) باب ہفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد و اخفاد بزرگوار ایشان *
- (8) باب ہشتم در علم انساب
- (9) باب نهم در علم مقالات عالم *
- (10) باب دهم در علم سیر و مقامات طبقہ اولی از اولیا
- (11) باب یازدهم در معرفت مراقبات و مقامات طبقہ ثانیہ از مشایخ طریقت از خواجہاء نقشبند و غیرہم و بیان مقابر و مزارات انبیا و اولیا و بیان طرح و وضع خانہ کعبہ *
- (12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی و دنیوی و دنیوی *

*Maqâlah II, fol. 343^a.*First *Qism*, in twenty-two *Bâb* :—

- (1) باب اول در تهذيب اخلاق
- (2) باب دوم در علم تخلیة نفس از اوصاف ذمیمه
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت اداب استخدام
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و محاضرات
- (9) باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت فرس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرسنامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طب
- (17) باب هفدهم در بیان اسباب سذت ضروریه و يتعلق بها
- (18) باب هجدهم در بیان علم نبض
- (19) باب نوزدهم در بیان معالجات طب
- (20) باب بیستم در بیان حمیات
- (21) باب بیست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفردة و مرکبه بترتیب حروف تهجی *
- (22) باب بیست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* :—

- (1) باب اول در علم عبادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکحات و تخلیقات
- (3) باب سیوم در معاملات

- باب چهارم در معرفت عفو و شهادات و ماناسب بهذه (4)
المسطورات *
- باب پنجم در علم عقوبات و جزایات (5)
- باب ششم در علم فرایض و قسمت موازیت و ایراد قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *
- باب هفتم در علم آداب القاضی و متفرقات (7)
- باب هشتم در علم صلوک (صکوک read) و قبالات (8)
- باب نهم در علم محاضرو دعاوی (9)
- باب دهم در علم سجلات (10)
- باب یازدهم در علم فتوی (11)
- باب دوازدهم در علم اصول فقه (12)
- باب سیزدهم در علم احتساب (13)
- باب چهاردهم در علم صید و اصطیاد و حلة و حرمت اکثر (14)
حیوانات *
- باب پانزدهم در علم سنن و احکام (15)
- باب شانزدهم در علم آداب طعام (16)
- باب هفدهم در معرفت امور مباحثه (17)
- باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقهیه (18)
- باب نوزدهم در علم موعظه و نصایح (19)

Maqâlah III, fol. 789^b.

First *Qism*, in twelve *Bâb* :—

- (1) باب اول در علم تفسیر و حل الفاظ مشکله قرآنی
- (2) باب دوم در علم قراءت سبعة
- (3) باب سیوم در علم خواص اوراد فتحیه و ترجمه قصیده برده *
و حزب البکر (و) سور و آیات *
- (4) باب چهارم در علم ادعیه ماثوره و دعوات مشهوره
- (5) باب پنجم در علم حدیث
- (6) باب ششم در علم اصول حدیث
- (7) باب هفتم در معرفت قواعد و اصطلاحات صوفیه
- (8) باب هشتم در علم صلوک

- (9) باب نهم در علم توحید و مراتب مکاشفان
- (10) باب دهم در معرفت مشاهدات
- (11) باب یازدهم در معرفت مقامات و مراتب آن
- (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Bâb :—

- (1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
- (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
- (3) باب سیوم در معرفت احکام نجوم
- (4) باب چهارم در علم هیئت
- (5) باب پنجم در علم اصطراب و بیان صنعت آن
- (6) باب ششم در معرفت کره افلاک
- (7) باب هفتم در معرفت اقالیم سبعة
- (8) باب هشتم در علم صور کواکب
- (9) باب نهم در معرفت مسالک و ممالک
- (10) باب دهم در علم تکسیر
- (11) باب یازدهم در علم آداب وقف
- (12) باب دوازدهم در علم حروف
- (13) باب سیزدهم در علم جفر جامع
- (14) باب چهاردهم در طلسمات
- (15) باب پانزدهم در علم نیرنجات
- (16) باب شانزدهم در علم کیمیا
- (17) باب هفدهم در علم سیمیا
- (18) باب هجدهم در علم تفوه اسما و شرایط آن
- (19) باب نوزدهم در علم تسخیر کواکب
- (20) باب بیستم در علم غرایم
- (21) باب بیست و یکم در علم رمل
- (22) باب بیست و دوم در علم حساب
- (23) باب بیست و سیوم در علم مساحت و جراثقال و بیان مبصرات
- (24) باب بیست و چهارم در علم استفا (sic)
- (25) باب بیست و پنجم در علم قیامت

- (26) باب بست و ششم در تعبیر خواب
 (27) باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت
 تغافل *
 (28) باب بست و هشتم در معرفت طالع موالید و زائچہ و طالع
 (29) باب بست و نهم در معرفت اشکال اقلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اند *
 (33) باب سی و سیوم در علم شطرنج

Khâtimah : در علامات قیامت و احوال آخرت.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

No. 911.

foll. 400 ; lines 10 ; size $12\frac{1}{4} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes.

Author : Mirzâ Khân ibn Fakhr-ud-Dîn Muḥammad ابن مرزا خان
 فخر الدین محمد.

In Rieu i, p. 62. where a copy of the work is noticed, the author is called Mirzâ Muḥammad B. Fakhr-ud-Dîn Muḥammad.

Beginning :—

الحمد لله رب العالمين اما بعد چنین گوید مست جاد

هندیان الخ *

We are told in the preface that the author wrote this work in 'Ālangîr's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Khâtimah*, as follows :

Muqaddimah on the Hindû system of writing.

Bâb I on prosody (پنگل).

Bâb II on rhyme (تک).

Bâb III on figures of speech (النكار).

Bâb IV. on the theory of love (سنگار رس).

Bâb V. on music (سنگيت).

Bâb VI. on sexual science (كوك).

Bâb VII. on physiognomy (سامدرک).

Khâtimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bâb*, with the following words :

و تمام بفدان سه ماترا باشد بدین شکل

No. 912.

fol. 300 ; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work.

Beginning :—

بدین شکل ... هشتاد و نهم مارندی تال بفون ممدوده النخ *

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramadân, A.H. 1211.

Scribe : شرف علي ساكن مارهره.

No. 913.

fol. 371 ; lines 23 ; size $14 \times 7\frac{1}{4}$; 9×5 .

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author : Muḥammad Şâdiq bin Muḥammad Şâlih ul-Işfahânî ul-Âzâdânî محمد صادق بن محمد صالح الاصفهاني الازاداني.

Beginning :—

الحمد لله تعالى و منه المبتدى و اليه المنتهى النخ

A detailed account of the author has been given in connection with his historical work *Šubḥ-i Šâdiq*, No. 471.

We learn from the preface to the present work that Šâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Faṣl*, and a *Khâtimah*.

Contents:—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc :

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیئات
on fol. 5^b, in 107 *Faṣl*:—

فصل اول در حمد و سپاس ایزد تعالی *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالی *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در نعت رسول الله صلی الله علیه و آله و سلم *

فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در دوستی اهل بیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هجدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

- فصل بستم در تقلید و اجتهاد *
- فصل بست و یکم در مذهب و اختلافات آن *
- فصل بست و دویم در ذکر روافض *
- فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل بست و چهارم در کفر *
- فصل بست و پنجم در الکحاد و ارتداد *
- فصل بست و ششم در بت پرستی *
- فصل بست و هفتم در تناسخ *
- فصل بست و هشتم در کیش هذود *
- فصل بست و نهم در فسق *
- فصل سیم در توبه و استغفار *
- فصل سی و یکم در ندامت و اعتذار *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در نیت *
- فصل سی و چهارم در علم و عمل *
- فصل سی و پنجم در جبر و اختیار *
- فصل سی و ششم در قضا و قدر *
- فصل سی و هفتم در سعادت و شقاوت *
- فصل سی و هشتم در عز و ذل *
- فصل سی و نهم در حسنات و سیئات *
- فصل چهارم در طاعت و عبادت *
- فصل چهل و یکم در زهد و تقوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در اذان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در روزه *
- فصل چهل و ششم در زکوة *
- فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف *
- فصل چهل و نهم در قبله *
- فصل پنجاهم در معرفت سمت قبله *
- فصل پنجاه و یکم در مساجد *
- فصل پنجاه و دوم در تصوف *
- فصل پنجاه و سوم در وجد و سماع *
- فصل پنجاه و چهارم در شیخ و مرید *
- فصل پنجاه و پنجم در ریا *
- فصل پنجاه و ششم در مخالفت نفس *
- فصل پنجاه و هفتم در ریاضت *
- فصل پنجاه و هشتم در تجرد و تعلق *
- فصل پنجاه و نهم در توکل *
- فصل شصتم در قناعت *
- فصل شصت و یکم در صبر *
- فصل شصت و دوم در شکر *
- فصل شصت و سوم در شکایت *
- فصل شصت و چهارم در رضا و تسلیم *
- فصل شصت و پنجم در اخلاص *
- فصل شصت و ششم در یقین *
- فصل شصت و هفتم در ثبات و استقامت *
- فصل شصت و هشتم در خوف *
- فصل شصت و نهم در رجا *
- فصل هفتادم در یاس *
- فصل هفتاد و یکم در امن *
- فصل هفتاد و دوم در اخلاق و تهذیب آن *
- فصل هفتاد و سوم در عادت *
- فصل هفتاد و چهارم در ادب *
- فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحية و سلام *
- فصل هفتاد نهم در تكبر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و يكم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذكر جميل *
- فصل هشتاد و چهارم در ذكر اخيار و اشرار *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشتاد و هشتم در شفاعت *
- فصل هشتاد و نهم در انتقام *
- فصل نودم در حلم *
- فصل نود و يكم در شرم و حيا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در وفق و شدت *
- فصل نود و چهارم در مدارا و مواساة *
- فصل نود و پنجم در غضب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و نهم در استغنا *
- فصل صدم در كرم و فضيلت آن *
- فصل صد و يكم در فتوت و مروت *
- فصل صد و دوم در منت *
- فصل صد و سوم در اخبار *

- * فصل صد و چهارم در سوال
- * فصل صد و پنجم در هدیه
- * فصل صد و ششم در اسراف
- * فصل صد و هفتم در بخل

Bâb II, treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Faṣl* :—

- * فصل اول در جاه و ریاست
- * فصل دوم در خلافت و امامت
- * فصل سوم در سلطنت
- * فصل چهارم در ذکر برخی از عظمای ملوک
- * فصل پنجم در علو همت
- * فصل ششم در حفظ ناموس سلطنت
- * فصل هفتم در حکم و نفاذ آن
- * فصل هشتم در سیاست
- * فصل نهم در مهابت
- * فصل دهم در اکاه بودن سلطان
- * فصل یازدهم در فرصت
- * فصل دوازدهم در مشورت
- * فصل سیزدهم در تدبیر و تقدیر
- * فصل چهاردهم در عزم و حزم
- * فصل پانزدهم در عجلت و تانی
- * فصل شانزدهم در تجربه
- * فصل هفدهم در عمل فرمودن
- * فصل هجدهم در عزل و نصب
- * فصل نوزدهم در وزارت و آداب آن
- * فصل بیستم در عمال سلطان و کتاب دیوان
- * فصل بیست و یکم در دبیر و آداب

- * فصل بست و دوم در رسولان و کار ایشان *
- * فصل بست و سوم در رعایا و دهاقین *
- * فصل بست و چهارم در زراعت *
- * فصل بست و پنجم در قضا و آداب آن *
- * فصل بست و ششم در فتوی *
- * فصل بست و هفتم در احتساب *
- * فصل بست و هشتم در اقامت حدود *
- * فصل بست نهم در معاملات و خصومات *
- * فصل سیم در رشوت *
- * فصل سی و یکم در شهادت *
- * فصل سی و دوم در قسم *
- * فصل سی و سوم در عدل *
- * فصل سی و چهارم در ظلم *
- * فصل سی و پنجم در قتل *
- * فصل سی و ششم در قصاص و دیت *
- * فصل سی و هفتم در غارت و سببی *
- * فصل سی و هشتم در حبس *
- * فصل سی و نهم در بار دادن سلطان *
- * فصل چهل در تزئین و ترتیب بارگاه *
- * فصل چهل و یکم در تاج و تخت *
- * فصل چهل و دوم در سکه و خطبه *
- * فصل چهل و سوم در علم و رایت *
- * فصل چهل و چهارم در نویت *
- * فصل چهل و پنجم در خاتم *
- * فصل چهل و ششم در خیمه *
- * فصل چهل و هفتم در فرش *
- * فصل چهل و هشتم در نشستن سلطان با علما و ندما *
- * فصل چهل و نهم در صحبت سلطان و آداب آن *

- فصل پنجاهم در آداب ندیمی *
- فصل پنجاه و یکم در رکوب و نزول *
- فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
- فصل پنجاه و سوم در صلح و جنگ و آداب آن *
- فصل پنجاه و چهارم در درع و سلاح *
- فصل پنجاه پنجم در جهاد و شهادت *
- فصل پنجاه و ششم در شجاعت و جبن *
- فصل پنجاه و هفتم در هزیمت و فرار *
- فصل پنجاه و هشتم در ذکر بعضی از بدایع معارف *
- فصل پنجاه و نهم در ذکر برخی از تدبیرات *
- فصل شصتم در کمیت و کیفیت سپاه *
- فصل شصت و یکم در صفت سالار سپاه *
- فصل شصت و دوم در ترتیب و تجهیز سپاه *
- فصل شصت و سوم در مرسوم دادن به سپاه *
- فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- فصل شصت و پنجم در نگهداشت مراتب سپاه و رعیت *
- فصل شصت و ششم در اسم و لقب *
- فصل شصت و هفتم در خدمت *
- فصل شصت و هشتم در ترتیب حشم و خدم *
- فصل شصت و نهم در رعایت تربیت یافتگان *
- فصل هفتادم در رعایت حقوق خدمت *
- فصل هفتاد و یکم در طاعت و لاله *
- فصل هفتاد و دوم در ادای حقوق نعمت *
- فصل هفتاد و سوم در بغی کفران نعمت *
- فصل هفتاد و چهارم در وفا *
- فصل هفتاد و پنجم در غدر *
- فصل هفتاد و ششم در بندگی و ارادت *
- فصل هفتاد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و آنچه مناسب است بدین
on fol. 116^a, in 80 *Fasl* :—

- فصل اول در عقل و فکر *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکر و حيله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و صواب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هجدهم در اسوله و اجوبه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نکوهش *
- فصل بیست و یکم در عیب و هفتر *
- فصل بیست و دوم در عیب جوئی و عیب پوشی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در فصاحت و بلاغت *
- فصل بیست و ششم در ادب سخن گفتن *

- فصل بست و هفتم در اسرار و کتمان آن *
- فصل بست و هشتم در صدق *
- فصل بست و نهم در قول و فعل *
- فصل سیم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمت و افترا *
- فصل سی و سوم در غیبت *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نمیمه و غمز *
- فصل و ششم در مزاج و مطایبه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر خطیب و واعظ *
- فصل سی و نهم در صورت بعضی از خطب *
- فصل چهارم در صورت بعضی از رسائل *
- فصل چهل و یکم در خط و کتابت *
- فصل چهل و دوم در دوات و قلم *
- فصل چهل و سوم در رسائل و مکاتیب *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل هفتم در علم عروض *
- فصل چهل و هشتم در علم قوافی *
- فصل چهل و نهم در صرف و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در قراءت *
- فصل پنجاه و دوم در قرآن شریف و تلاوت آن *
- فصل پنجاه و سوم در تفسیر *
- فصل پنجاه و چهارم در حدیث *

- فصل پنجاه و پنجم در دعوات *
- فصل پنجاه و ششم در کلام *
- فصل پنجاه و هفتم در فقه و اصول *
- فصل پنجاه و هشتم در طب *
- فصل پنجاه و نهم در صحت و عافیت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حروف *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تغافل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهانت *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در خواب و بیداری *
- فصل هفتاد و یکم در هیئات و نجوم *
- فصل هفتاد و دوم در اسطرلاب *
- فصل هفتاد و سوم در بعضی از مسایل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which *Shâh Jahân* marched on the Deccan, foll. 173^b-200^b.

فصل هشتماد در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عیش و غم و لهو و لعب و سعی و سفر و آنچه باین لائق بود on fol. 200^b, in 75 *Fasl* :—

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در هجر و وصل *

فصل چهارم در انس و وحشت *

فصل پنجم در شهرت و خمول *

فصل ششم در مجالست و مجانست *

فصل هفتم در زیارت *

فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس *

فصل نهم در دوستی و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل یازدهم در شماتت و لجاج *

فصل دوازدهم در فقر *

فصل سیزدهم در غنی *

فصل چهاردهم در نکوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در زر و سیم *

فصل هفدهم در جواهر *

فصل هجدهم در نقد و نسیه *

فصل نوزدهم در قرض *

فصل بیستم در امانت و خیانت *

فصل بیست و یکم در دزدی *

فصل بیست و دوم در سعی *

- فصل بست و سوم در کسل *
- فصل بست و چهارم در شغل و فراغ *
- فصل بست و پنجم در سفر *
- فصل بست و ششم در راه رفتن *
- فصل بست و هفتم در وطن و غربت *
- فصل بست و هشتم در تجارت و آداب آن *
- فصل بست و نهم در ربوا *
- فصل سیم در کیل و میزان *
- فصل سی و یکم در کسب و صفاقت *
- فصل سی و دوم در نقاشی *
- فصل سی و سوم در جولاهی *
- فصل سی و چهارم در رزق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گرسنگی *
- فصل سی و هفتم در قلت و کثرت اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فضیلت آن *
- فصل چهارم در آداب سفره کشیدن *
- فصل چهل و یکم در ضیافت *
- فصل چهل و دوم در بتخل بر طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در قحط و غلا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طرب *

- فصل پنجاه و یکم در لذت *
- فصل پنجاه و دوم در خنده *
- فصل پنجاه و سوم در طلاق *
- فصل پنجاه و چهارم در گریه *
- فصل پنجاه و پنجم در غم و وهم *
- فصل پنجاه و ششم در عسر و یسر *
- فصل پنجاه و هفتم در مصیبت و بلا *
- فصل پنجاه و هشتم در صبر بر مصیبت *
- فصل پنجاه و نهم در تعزیه و ماتم *
- فصل شصت در لعب و قمار *
- فصل شصت و یکم در نرد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفه *
- فصل شصت و پنجم در لعبهای دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در بنک *
- فصل هفتاد و سوم در افیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رقص *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما يتعلق بها, on fol. 253^b, in 96 *Fasl*:—

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و اخروی *
- فصل سوم در نكوهش دنیا و طالب آن *
- فصل چهارم در ترك دنیا *
- فصل پنجم در فضا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در فصول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در غنیمت دانستن عمر *
- فصل سیزدهم در غفلت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محاسن *
- فصل هفدهم در روح و جسم *
- فصل هژدهم در حیات و موت *
- فصل نوزدهم در وبا *
- فصل بیستم در جفازه *
- فصل بیست و یکم در کفن *
- فصل بیست و دوم در قبر *
- فصل بیست و سوم در میوات *
- فصل بیست و چهارم در مرثیه *
- فصل بیست و پنجم در حشر و فشر *
- فصل بیست و ششم در محاسبه و ثواب و عقاب *
- فصل بیست و هفتم در بهشت *
- فصل بیست و هشتم در اعراف *
- فصل بیست و نهم در دوزخ *

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئات فلک و عناصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در ریاحین *
- فصل چهل در اثمار *
- فصل چهل و یکم در ابر و برف و باران *
- فصل چهل و دوم در رعد و برق *
- فصل چهل و سوم در شهاب *
- فصل چهل و چهارم در قوس قزح *
- فصل چهل و پنجم در عیون و انفجار آن *
- فصل چهل و ششم در آبار *
- فصل چهل و هفتم در انهار *
- فصل چهل و هشتم در بحار *
- فصل چهل و نهم در سفینه *
- فصل پنجاهم در جبال *
- فصل پنجاه و یکم در هیئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281^a-305^b.

- فصل پنجاه و دوم در بلاد *
- فصل پنجاه و سوم در خانه و سرا *
- فصل پنجاه و چهارم در ذکر بعضی از ابنیه عالم *
- فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام *
- فصل پنجاه هفتم در مدرسه و خانقاه *
- فصل پنجاه و هشتم در قلعه *
- فصل پنجاه و نهم در ملایکه *
- فصل شصتم در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجوج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و ضعف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صورت و سیرت *
- فصل هفتادم در قبیح *
- فصل هفتاد و یکم در علم فراست *
- فصل هفتاد و دوم در اختلاج *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در ناخن چیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تناسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و اقربا *
- فصل هشتادم در تزویج و مناکحه *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

- فصل هشتاد و چهارم در نکوهش تزویج *
- فصل هشتاد و پنجم در طلاق *
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *
- فصل هشتاد و هفتم در لطائف *
- فصل هشتاد و هشتم در بوسه و ملاعبه *
- فصل هشتاد و نهم در مباشرت *
- فصل نودم در زنا و فیادت *
- فصل نود و یکم در لواطت *
- فصل نود و دوم در آلت *
- فصل نود و سوم در فرج *
- فصل نود و چهارم در حیض *
- فصل نود و پنجم در بول و غایط *
- فصل نود و ششم در خرطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

وخاتمة الكتاب در اسما on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Alī Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at Shâhjahanâbâd in the garden of Shâ'istâh Khân on Wednesday, 16 *Dulqa'd*, A.H. 1138, the eighth year of Maḥammad Shâh's reign :—

[Amîr-ul-Umarâ Shâ'istâh Khân, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âsaf Khân, and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazîr by the emperor Shâh Jahân. In 1047=A.D. 1638 he was appointed governor of Berar, and in A.H. 1062=A.D. 1652 to the important command of Gujarât. He became governor of the Deccan in A.H. 1069=A.D. 1659, and of Bengal in A.H. 1077=A.D. 1666. He died in A.H. 1105=A.D. 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

بتاریخ شانزدهم ذی قعدة سنه ۱۱۳۸ هجری و سنه هشت جلوس
 محمد شاه بادشاه غازي روز چهار شنبه این کتاب که موسوم است به شاهد
 صادق تصنیف صادق مغاندانی بدستخط جمیع یاران در دار الخلافه
 شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بنده درگاه خلایق پناه
 نجیب علی خان عرف سید حسین الحسینی صورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267; lines 21; size $7\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$.

تقول عشرة

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muḥammad Barârî Ummî ibn Muḥammad Jamshîd bin Jabbârî Khân ibn Majnûn Khân Qâqshâl : محمد برای امی ابن جمشید بن جبّاری خان ابن مجنون خان قاقشال

Beginning:—

حمدي که لایق درگاه کبریا باشد قدرت انسان نیست که تواند
 بجا آورد النخ *

In the preface the author says that he wrote this work in A.H. 1084=A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047=A.D. 1637, he was present in an assembly at کواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فهم and فراست. The main divisions are:

I. در بیان کرهٔ اخلاک (The celestial globe عقل اول), on fol. 4^b, in sixteen فهم, nine فراست and two کیاست.

II. عقل دوم The Astrolabe (در اسطرلاب), on fol. 56^b, in six فهم and three فراست

III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فهم and five فراست

IV. عقل چهارم The terrestrial globe (در کره زمین و آنچه بدو مناسب), on fol. 75^a, in thirty-seven فهم and seven فراست.

The twenty-second فهم, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen فهم, twenty فراست and ten کیاست.

VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two فهم and one فراست.

VII. عقل هفتم Minerals, vegetables and animals (در معدنیات), on fol. 239^b, in six فهم and six فراست.

VIII. عقل هشتم Seas (در بحار), on fol. 257^a, in two فهم.

IX. عقل نهم Creations, inventions, wonders. (در وضع و اختراع), on fol. 261^b, in three فهم.

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز روی اطف فرمود عقل عشره و اعجبونه دهر

A full table of contents is given at the beginning, foll. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

A seal, dated A.H. 1277, and bearing the inscription بر امدای دین, شد مظفر حسین

Emendations are occasionally found on the margins.

No. 915.

foll. 152 ; lines 19 ; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

رشحات الفنون

RASHĤÂT-UL FUNÛN.

An encyclopædia of sciences.

Author : Amîn-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amîr Khân Husaynî ul-Harawî امين الدين خان بن سيد ابو المكارم بن سيد امير خان حسيني الهروي

Beginning :—

سپاس بيقياس آن معبود مطلق و آن مسجود برحق را جل

شانه النخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashĥât* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents :—

Rashĥah I. Exegesis of the Qurân علم تفسير, fol. 2^a.

Rashĥah II. Traditional sayings علم حديث, fol. 3^b.

Rashĥah III. Fundamental principles of faith, شعب الايمان, fol. 5^a.

Rashĥah IV. Scholastic Theology عقايد و كلام, fol. 5^b.

Rashĥah V. Fundamental principles of the law اصول فقه, fol. 7^b.

Rashĥah VI. Law فقه, fol. 8^b.

Rashĥah VII. Doctrines of Sûfism, صوفيه, fol. 10^a.

Rashĥah VIII. Science and its branches حکمت و تقسيم اقسام آن, fol. 14^a.

Rashĥah IX. Medicine طب, fol. 18^a.

Rashĥah X. Practical Philosophy حکمت عمليه, fol. 26^a.

Rashĥah XI. Syntax نحو, fol. 34^b.

Rashĥah XII. Flexion صرف, fol. 37^a.

Rashĥah XIII. Rhetoric معاني, fol. 37^b.

Rashĥah XIV. Eloquence بيان, fol. 40^a.

Rashĥah XV. Ornaments of speech بدیع, fol. 41^a.

Rashĥah XVI. History تاريخ, fol. 41^b.

The sixteenth or the last *Rashḥah* is an abridgment of universal history. It begins with Âdam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pûnah, Rabî' II. A.H. 1273.

Scribe : سيد احمد ابن سيد حبيب الله.

No. 916.

fol. 143; lines 17; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTAṢAR-I MUFÎD.

A short general compendium of science.

Author: Sayyid Muḥammad Aslam Bangâlî Pandwâ'î سيد محمد اسلم بنگالی پندواڻي.

Beginning:—

سبحان الله حکمت بالغه خالق ارض و سموات بمرتبه شامل الخ •

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Ġulâm 'Alî from the works of 'Alâ-ud-Dîn Abû 'Alî Qûshjî, Ḥamd Ullah Mustauḥi Qazwînî, Tûsî, Muḥammad Barârî, Maṣliḥ-ud-Dîn Lârî, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Matlab* and twenty *Fâ'idah* as follows.

مطلب در معرفت مجردات و مرکبات که مبادی ایجاد کائنات اند و هم
fol. 2^a. لزومات آن

فایده اول در بیان عقول fol. 11^b.

فایده دوم در بیان احوال اجرام علوی fol. 12^b.

فایده سوم در بیان ملائکه و حملۀ عرش و سکان سموات fol. 28^b.

فایده چهارم در بیان صبح و شفق fol. 29^a.

فایده پنجم در بیان معاق و هلال و بدر fol. 29^a.

فایده ششم در بیان کسوف اقیاب و خسوف ماه fol. 30^a.

فایده هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبانروز و ساعت fol. 30^b.

فایده هشتم در بیان کون و فساد fol. 36^b.

فایده نهم در بیان عناصر اربعه fol. 37^a.

فایده دهم در بیان انسان. fol. 117^a.

فایده یازدهم در بیان نفس انسانی و ارواح. fol. 119^a.

فایده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن. fol. 122^a.

فایده سیزدهم در بیان قوای باعثة و قوای خادمه و قوای مخدومه. fol. 124^a.

فایده چهارم در بیان قوای عقلیه. fol. 125^b.

فایده پانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا. fol. 126^a.

فایده شانزدهم در بیان سن و عمر. fol. 132^a.

فایده هفدهم در بیان انواع که در تحت اجناس فضایل اند. fol. 134^a.

فایده هجدهم در بیان انواع اعداد اجناس فضایل که آنرا ردایل گویند. fol. 137^a.

فایده نوزدهم در بیان جن و شیاطین. fol. 139^a.

فایده بیستم در بیان اسامی علوم حکمت نظری و حکمت عملی. fol. 140^b.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 917.

fol. 75 ; lines 12 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

فرمان جعفری

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.

Beginning :—

* تجلی طور عقل فلسفه آفرین و مصباح ایوان فهم حقیقت گزین *

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta'liq.

Dated 10 Muharram, A.H. 1258.

میرا لال کول سcribe.

No. 918.

pp. 529 (foll. 264); lines 21; size $12 \times 8\frac{1}{4}$; $9 \times 6\frac{1}{2}$.

قواعد المصدرین

QAWÂ'ID-UL-MASÐARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Aḥmad Ullah bin Muḥammad Wāḥid bin Shaykh Imâm Qurayshî احمد الله بن محمد واحد بن شيخ امام قریشی

Beginning:—

ستایش حکیمی که در ادراک فزون حکمتش خرد دور بین حکمای
عصر مجهول^۱

In the preface the author tells us that he wrote this work in A.H. 1261 = A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رسالت از قواعد فارسیه چنان بهم باید رسانید که از مطالع
جميع اقاعد حروف و قواعد ترکیب صیغهای و مصادر و اشعار و لغات
تجنیس و غیر تجنیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علامت ترکیبات صیغها و ضمیرها و غیره.
 2. p. 13. در حروف مفردات و اعراب و املا و تبدیلات حروف تهجی و مصادر.
 3. p. 43. در بحث حروف مرکبات و اسمای صفات و جمع و ظرف و فاعل و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی روح و غیر ذی روح و تفسیر اماله و ترخیم و مشبه و مشبه به و اقسام اضافت و تشبیه و استعاره و الفاظ تجنیس و سجع و مقلوب و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *
 4. p. 69. در مصدرات پارسی معصیغهای و ضمیرهای از الف ممدوده.
- تا پای مثنای تحانی *

- در اسمای اعضای انسان از سر تا قدم بزبان عربي و فارسي و هندي. 5. p. 113.
- در اسمای امراض که از بدن انسان متعلق است در زبان عربي. 6. p. 117.
- و فارسي و هندي *
- در اسمای ادویات مفردة که بتعديل مزاج انسان ضرور است. 7. p. 121.
- در اسمای ادویات مرکبه و اجزای معدنی و خواص الادویه. 8. p. 126.
- در اسمای آلات و افزار که بکار طبابت و جراحت درکار است. 9. p. 130.
- و بعضی ظروقات ضروري *
- در اسمای ازهار و فواکه و اثمار و ثرة و بیخهای و حبوبات و اغذیات. 10. p. 132.
- که در خورش انسان مخصوص است *
- در اسمای انساب و اکتساب انسان و چار صف حیوان که بزبان عربي طایر و ماشي و سابع و زاحف باشد *. 11. p. 142.
- در اسمای بلاد و مقامات و انهار و رودخانهها. 12. p. 159.
- در اسمای پیغمبران و سلاطین و حکما و خواتین و پهلوانان. 13. p. 175.
- و مبارزان و غیره روزگار سلف معه حقیقت آنها *
- در اسمای تلبیسات و پارچها و سلاحات و سازهای که بکار مطربان. 14. p. 200.
- و سرود خوانان مي آید *
- در اسمای سي لحن باربد و دوازده مقام و شش آواز موسیقی. 15. p. 210.
- و هفت خط جام جم و هشت کنج خسرو پرویز و سي و هفت نام سیماب و هفت آتشکده پارسیان و هفت الوان با هفت ستاره و هر هفت آرائش زنان و زیورات و نه جواهرات و هفت قلم کتابت و اربع عناصر و حواس خمسہ و ذایقہ سده و شش جهت از دنیا *
- در اسمای هشت بهشت و هفت چشمه و هفت دوزخ و الوان. 16. p. 214.
- گونگون و دوازده ماه شمسی معه بروج آسمان و ماه قمری و هفت اقالیم با هفت ستاره و صفت هفت آسمان و کیفیت هفت زمین و غیره *
- در ترکیب نوشتن حساب جمل و حروف ابجد و اوزان اجناس. 17. p. 221.
- و ادویه و غیره و شمار اعداد معه گویف آن *
- در قواعد و اسمای بعبور عروض که برای نظم ضرور است و ترکیب. 18. p. 227.
- تقطیع کردن معه قافیه و ردیف *

19. p. 249.

تعجیس اللغات از الف ممدوده تا یای مثناة تحنانی

20. p. 523. در لغات مفردة بزبان فارسي و بعضی در عربي از الف ممدوده

تا یای مثناة تحنانی *

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105 : lines 15 ; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopædic nature.

* The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading :—

المتفرقات چند لغات فلزات و معدنیات و خامیة آن از اصلاح جوهریان

و اطباء حردمندان وارد شد است الح *

The subjects treated in this copy are :—

Mineralogy, fol. 1^a ; prosody and rhyme, fol. 28^b ; female beauties, fol. 61^b ; human bodies, fol. 81^a ; description of horses, camels, weapons, places, etc., fol. 93^a ; meanings of detached letters ; fol. 98^b ; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a–61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Maḥmûd ul-Ḥusaynî (d. A.H. 929 = A.D. 1523) who extracted it from the *Maqāṭa'*, or last section of his exhaustive work on the art of poetry, entitled تکمیل الصناعة. It is therefore evident that the present work was written after the death of 'Atâ Ullah.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26 ; lines 15 ; size $9\frac{3}{4} \times 6$; $5\frac{1}{4} \times 2\frac{3}{4}$.

ترجمہ بانٹ سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qaṣidah in praise of the Prophet.

Translator : Muḥammad Ja'far محمد جعفر.

Beginning :—

نقل کرده اند روایات ثقات که کعب و بجیر هر دو پسر زهیر بن ابی سلمی مرثی از مقام خویش بیرون آمده الھ *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qaṣidah. The first Arabic *Bayt* begins thus on fol. 4^a.

بانٹ سعادت فقلبی الیوم متبدل الھ ابتدا کرد بسخن فراق و عشق تا مہبانی و شفقت طلب نماید از حضرت نبویہ الھ

In the concluding lines it is said that Muḥammad Ja'far translated this Qaṣidah by order of Shâh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'liq.

Not dated ; 19th century.

No. 921,

foll. 83 ; lines 15 ; size $9\frac{1}{4} \times 6$; 7×4 .

شرح قصیدہ حمیریہ

SHARḤ-I QAṢĪDAH-I ḤIMYARĪYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muḥammad bin Zayd bin Rabi'at ul-Ḥimyarî's (d. A.H. 179 or 171 = A.D. 795 or 787) famous قصیدہ عینیہ, also called قصیدہ حمیریہ, composed in praise of the Prophet and his family.

Beginning :—

نعمدک یا من انقذنا بمحمدن النبی المختار النجم

For the Arabic original see Loth. Arabic Catalogue, No. 371, xii.

The translator's name is not given. The commentary begins thus on fol. 7^b :—

لَا مَ عَمْرٍو بِاللَّوْی مَرْبِعٌ لَوْی بِالْکَسْرِ بِالْقَصْرِ مَنْقَطَعِ الرَّمْلِ
النجم *

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Sâdiq, the sixth Imâm of the Shî'ah.

Written in careless Ta'liq.

Dated 28 Ramadân, A.H. 1253.

Scribe : سید الهی بخش.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khawshîd Nawwâb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 2\frac{3}{4}$.

شرح قصیده برده

SHARḤ-I QASĪDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abû 'Abd Ullah Muḥammad bin Sa'id Bûşîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qasidah in praise of the Prophet, entitled Burdah برده.

Commentator : Ġaḍanfar bin Ja'far Ḥusaynî جعفر بن جادانفر حسینی.

Beginning :

موزون ترین کلامی که ارکان بیت المعمور قصیده سخفوری ازو سالمست

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue. p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâf. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion ; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on *Burdah* see Ethé, *India Office Lib. Catalogue*, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the *Burdah* and begins on fol 3^b with the first *Bayt* of the *Qaṣīdah*. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Ṣafar, year not given ; apparently 17th century. The original folios are placed in new margins

Scribe: محمد قاسم.

No. 923.

fol. 168 ; lines 17 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

شرح قصیدۀ بردۀ

SHARH-I QAṢĪDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būṣīrī's *Qaṣīdah*.

The work begins at once with the commentary on the first Arabic *Bayt* thus :—

امن تذکر جبران الخ الجوهر - التذکر یاد آوردن الجار همسایه
الجبران جمع ذی خداوند سلم درخت است در بادیه یا اسم موضع الخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word الجوهر or اللغة ; then follows a grammatical explanation, called التصریف, then a syntactical explanation, called النحر, then a paraphrase, introduced by the word میگوید, then a detailed mystical explanation of the *Bayt*, called النکات, and finally a general summing up, termed الحاصل.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated ; 18th century.

No. 924.

foll. 41 ; lines 15 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Rûsîrî's Qaṣidah.

Commentator : Nizâm-ud-Dîn ibn Muḥammad Rustum bin
 'Abd ullah ul-Khujandî ul-Âminâbâdî بن محمد رستم بن
 عبد الله الخجندی ثم الأمنابادی.

Beginning :—

تثنای بی انتہا و سپاس بیقیاس برای مائع علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urî who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq.

Not dated ; 19th century.

Scribe : خیر الله.

No. 925.

foll. 44 ; lines 21 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qaṣidah.

Beginning :—

قال الشيخ الامام الفاضل العلامة شرف الدين ابو عبد الله محمد بن

سعيد البوصيري النخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقام یک ورق نیست.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe: محمد.

No. 926.

fol. 112; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح قصیدہ بردہ

SHARH-I QAṢĪDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûṣîrî's Qaṣîdah-i Burdah.

The MS. opens abruptly thus :—

..... الامثال مسحون و ملاحم کوناگون از کشف

خمول احرام جلال بسته متوجه درگاه الخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذکر جیران بذی سلم الخ التذکر یاد کردن و یاد آوردن جار

همسایه جیران جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل الفحوى.

The MS. breaks off in the middle of the تركيب of the Arabic *Bayt* معاربه مع الجبال فسل عنهم مصادمهم with the following words .وقال احتمال شدايد است و عدم تاثر و انفعال و اين خصال در

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 927.

fol. 356 ; lines 19 ; size $9\frac{1}{4} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 4$.

شرح دیوان : لمی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Diwân of 'Alî bin Abû Tâlib.

Commentator : Ḥusayn bin Mu'în-ud-Dîn ul-Maybudî : حسین بن معین الدین المیبدی.

Beginning :—

سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوت ولایت النخ *

Ḥusayn Maybudî, who adopted the poetical *nom de plume* Mantîqî, was born, according to Sâm Mirzâ's Tuhfah-i Sâmî, in Maybud, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the Ansâb (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place : بفتح الميم و سکون الياء المنقوطة باثنين من تحتها و ضم الباء الموحدة و فی اخرها الذال المعجمة و هو [بلدة بنو احي اصبيان من كور اصطخر قرية من بزد جرد النخ] He studied philosophy in Shîrâz under Dawâni, that is to say, the celebrated philosopher Muḥammad bin As'ad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see Ḥabib-us-Siyar vol. iii, juz 4, p. 111). Ḥusayn was a well reputed scholar of his time, and, according to Yahyâ Qazwîni's Lubb-ut-Tawârikh (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Şafawî (A.H. 907-930 = A.D. 1502-1524). The author of the Riyâd-ul-'Ulamâ says that Ḥusayn died in A.H. 912 = A.D. 1506. See also Raudât-ul-Jannât, p. 258. Some others place Ḥusayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also Ḥabib-us-Siyar, vol iii, juz 4, p. 112. A collection of Ḥusayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise انوار العقول is noticed in Rieu ii, p. 812.

For the Arabic Diwân of 'Alî, with its full title انوار العقول, see the Arab. Cat. of the British Museum, من كلام وصي الرسول.

p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Dîwân*, by *Mustaqîmzâdah Sa'd-ud-Dîn bin Sulaymân*, was printed in *Bûlâq*, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of *Şûfis* and philosophers, divided into seven sections, called *فاتحه*, on account of which the work is generally called *فواتح* or *مبذني*. The seven sections are as follows:—

Fâtîhah I, on the true path followed by the elect, fol. 3^b :

فاتحه اولی در بیان راه راست که مسلوب اصفیا است *

Fâtîhah II, on the essence of God, fol. 13^b :

فاتحه ثانیه در ذات خدا تقدس و تعالی *

Fâtîhah III, on the names and attributes of God, fol. 21^b :

فاتحه ثالثه در اسماء و صفات *

Fâtîhah IV, on “the greater man” or the macrocosm, fol. 30^a :

فاتحه رابعه در انسان کبیر *

Fâtîhah V, on “the lesser man” or the microcosm, fol. 46^b :

فاتحه خامسه در انسان صغیر *

Fâtîhah VI, on prophecy and saintship, fol. 69^a :

فاتحه سادسه در نبوت و ولایت *

Fâtîhah VII, on the virtues and prerogatives of ‘*Alî*, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtîhah*, by *Ġulâm Husayn bin Hidâyat ‘Alî Khân Tabâtabâ’î* is noticed under No. 1319. Beginning of ‘*Alî*’s *Dîwân* and the commentary, on fol. 99^a :

الناس من جهة التمثال اكفاء ابو هـ م ادم و الام حواء
مفهوم تعریف اشاره است به تعیین و تمییز معنی در ذهن سامع و حرف که
نزد سیبویه لام و نون خلیل مجموع همزه و لام است *

In the conclusion the commentator says that he completed the work in *Şafar*, A.H. 890, the year 406 of the *Jalâlî* era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator *Maybudî*)

شیخ معنی الدین ابن عربی = مع

د = محمود (i.e. Maḥmūd Shābistārī, the author of the *Gulshan-i Râz*).

حافظ شیراز = ظ

مثنوی مولوی روم = می = مٹ

ابن الفارض = غن

For other copies of the commentary see Rieu i, pp. 19 and 20 ; *Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.*

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabī' I, A.H. 928.

No. 928.

fol. 392 ; lines 19 ; size $10 \times 6\frac{1}{4}$; 7×4

The same.

Another copy of Ḥusayn Maybudī's commentary upon the *Diwān* of 'Alī, beginning as above :—

سپاس سعادت اساس النجم *

Fâtihah I on fol. 3^b ; II on fol. 15^a ; I II on fol. 23^a ; IV on fol. 31^b ; V on fol. 48^a ; VI on fol. 59^a ; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated ; 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246 ; lines 20 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The same.

Another copy of Ḥusayn Maybudī's commentary upon 'Alī bin Abū Ṭâlib's *Diwān*, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Ḥusayn Mirzâ prohibiting beard shaving, written by 'Abd-ul-Wâsi' ;

Beginning :—

چون طرہ مشکین احوالی سنت زینت عذار روزگار دولت ما گشته

النجم *

Written in fair Nastâliq.

Folios are mounted on new margins.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275 ; lines 25 ; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nasta'liq slightly inclined to Naskh. Foll. 1-22 are written in clear Nasta'liq, in a later hand.

Not dated ; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282 ; lines 15 ; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Ali's Diwân, begins on fol. 157^a.

No. 932.

fol. 414 ; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning :—

خطاب به امير المومنين عثمان عليه التحية و الرضوان - فان كذت

الشورى ملكت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Maḥmūd 'Ālam of Bihâr

Dated A.H. 1339.

No. 933.

foll. 8 ; lines 7 : size $8\frac{1}{2} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(ص پند)

ŞAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام پير هراة نور الله

قبره ميغرماید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî خواجه نظام الملک طوسی (born in Tûs, A.H. 408 = A.D. 1017 *d.* in Nahâwand. A.H. 485 = A.D. 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pir of Harât پير هراة. This Pir of Harât is evidently identical with the famous saint Khwâjah 'Abd Ullah Anşârî (b. A.H. 396 = A.D. 1006 *d.* A.H. 481 = A.D. 1088) who is also known as Pir-i Anşâr. See Riyâd ush-Shu'arâ, Nafahât, etc. ; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, پند نامه or نصيحت نامه, are noticed by Flügel, iii. pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title ص پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naşir-ud-Dîn Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated ; A.H. 972.

Scribe : کمال الدين محمود بن جلال الدين جوزقاني.

No. 934.

foll. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وعیایای نظام ملک

WIŞÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazîr Nizâm-ul-Mulk addressed to his eldest son Abul Muẓaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning:—

شرائف تکمیدات بادشاهی را کہ انتساب فخر دین بنظام ملک
از حکمت کاملہ اوست الخ *

Nizâm-ul-Mulk, the celebrated Wazîr of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Ḥasan ibn Şabbâḥ in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazîr by Barkyâruq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rien (p. 446) and others that the work was written in the ninth century of the Hîjrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul Mulk.

For further particulars see *Rauḍat-uş-Şafâ*, vol. iv, p. 61; *Ḥabîb-us-Siyar*, vol. ii, juz 4, p. 91; *Mélanges Asiatiques*, vol. vi, p. 115; Elliot, *Hist. of India*, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows:—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b.

Faṣl II. Rules and duties of Wazîrs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* دستور الوزرہ (by Nâşîlî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

No. 935.

fol. 446; lines 19; size $12\frac{1}{4} \times 9$; $10 \times 5\frac{1}{4}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muḥammad Qâsim bin 'Alî bin Muḥammad ul-Ḥarîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Ḥarîrî, who was born at Baṣrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî-uz-Zamân ul-Hamadânî (d. A.H. 398 = A.D. 1007). For Ḥarîrî see Ibn-i Khallikân, vol. i, p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شروع میکنم من بلام خدائی که بخشاینده است فی الصراح
رحمن رحیم بخشاینده الخ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found:

1, on fol. 14^b; 2, on fol. 23^a; 3, on fol. 30^b; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^b; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^b; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^b; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^b; 26, on fol. 237^b; 27, on fol. 247^b; 28, on fol. 262^a; 29, on fol. 269^b; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^b; 33, on fol. 319^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^b; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^b; 49, on fol. 428^b; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe: محمد محسن ولد سید شجاعت علی گیلانوی بهاری.

No. 936.

fol. 320 : lines 19 : size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حریری

SHARḤ-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are :

..... قطیفه گویند و قطایف جمع لوزبده بالفتح و کسر زاء

منقوطة النجم •

The concluding words are :

مقدار روزی را که پسندده باشد و نمی یابم توشه دامن خود النجم *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 937.

fol. 86 : lines 11-17 : size $13\frac{1}{4} \times 8\frac{3}{4}$; 9×6 .

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works *Maqâmât-i Badi'-i Hamadânî* and *Abul Qâsim Harîrî*.

Author : Qâḍî Hamîd-ud-Dîn Abû Bakr Balkhî قاضی حمید الدین
ابوبکر بلخی

Beginning : --

* الحمد لله الذي شرفنا بالعلم الرسنم و عرفنا بالدين النجم

The author, a judge and an eminent poet of Balkh, died, according to *Ibn-ul Aṣîr*, *Kâmil* vol. xi, p. 207, in A.H. 559 = A.D. 1163.

A full account of the author and the work is given in *Rieu ii*, p. 747. See also *Hâj Khal.* vol. vi, p. 57 ; *Mélanges Asiatiques*, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqâmât*.

Written in ordinary Nasta'liq with copious marginal and inter-linear notes.

Dated 26 Dûlqa'd, A.H. 1263.

Scribe: راج آرام.

No. 938.

foil. 273; lines 12; size $4\frac{3}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{3}{4}$.

اخلاق ناصری

AKHLAQ-I NÂŞIRÎ.

The famous work on ethics.

Author: Naşîr-ud-Dîn Muḥammad bin Muḥammad ul-Ḥasan uṭ Ṭûsî, نصير الدين محمد بن محمد الحسن الطوسي.

Beginning:—

حمد ببيد و مدح ببيد الايق حضرت عزت مالک الملکي باشد الخ *

Naşîr-ud-Dîn Ṭûsî the distinguished philosopher and astronomer, was born at Ṭûs on 21 Jumâdâ I. A.H. 597 = A.D. 1201 and died at Bagdâd, 18 Dûlḥijjah, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work طهارة النفس by Abû 'Alî Aḥmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nâşîr-ud-Dîn bin 'Abd-ur-Raḥîm bin Abî Manşûr who was the governor of Quhistân under the Ismâ'îlî prince 'Alâ-ud Dîn Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nâşîr-ud-Dîn (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435–1443; Ethé India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian Mss., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hâj. Khal. vol. i. pp. 205 and 287; Habîb-us-Siyar, vol. iii, juz 1. p. 60; Kashf-ul Hujub, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

fol. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlâq-i-Nâsirî, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

fol. 141; lines 20; size 10×8 ; $7\frac{1}{4} \times 4\frac{3}{4}$.

شرح اخلاق ناصری

SHARḤ-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsirî, beginning without any preface:—

قوله حمد بیدد و مدح بیدد ایمه لغت بر آنند که اشتقاق حمد

از حمدة است الخ *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالى شرح کتاب اخلاق ناصری *

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 941.

fol. 105 ; lines 16 ; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حدیقة اللغة

ḤADÎQAT-UL LUĠAT.

A glossary on Naṣîr-ud-Dîn Tûsî's Akhlâq-i Nâṣîrî.

Author : Muḥammad Sa'd محمد سعد.

Beginning :—

حمد كثير و شكر خارج از جز و تحرير الیق حضرت خالقی باشد

النم *

Muḥammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥâjib's الشافیه (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Ḥadîṣ, sayings of great men and poets, fol. 86^b

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم بفاعل عمارت بکسر عین *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 942.

foll. 88 ; lines 11 ; size $8\frac{3}{4} \times 6 : 5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsirî.

Author : 'Abd-ur Raḥîm ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûrî
عبد الرحيم ابن عبد الكريم عباسي برهانپوري

Beginning :—

حمد حکیمی کہ اکثر امثال عالم و فواعل بذی آدم بیاری احضار

• افکار النعم

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsirî, 'Abd-ur Raḥîm collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Naṣîr-ud-Dîn Ṭûsî himself and from which Ṭûsî gave lessons. Of this copy Abd-ur-Raḥîm secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzîb's reign, and divided it into two parts (*Qism*) as follows :—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hadîṣ, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bân ; A.H. 1229.

No. 943.

foll. 81 ; lines 21 ; size 11 × 7 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیره الملوك

DAKHÎRAT-UL-MULÛK.

A work on ethics and politics.

Author: Mir Sayyid 'Alî bin Shihâb-ud-Dîn bin Mîr Sayyid Muḥammad ul-Ḥusaynî of Hamadân, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی.

Beginning:—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکان
ملک دنیوی را به تمهید قانون سیاست آفریده *

The author Sayyid 'Alî Hamadani, known as 'Alî II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The *Dakhîrat-ul-Mulûk* is divided into ten *Bâb* as follows:—

Bâb I, on faith, fol. 2^a :

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بنده
است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم
سرمدی *

Bâb II, on the duties of man, fol. 6^a :

باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مکارم) are wanting.

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a :

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقارب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^b :

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرایط حکومت
و خطر عهد آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b :

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابہت تصاریف ولایت حسن با مقادیر اسرار خلافت نفسی
الْحَمْدُ

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان (امر معروف و نہی منکر) is wanting.

Bâb VIII, on gratitude and contentment :

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX, on forbearance, fol. 57^b :

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69^a.

باب دهم در مدمت کبر و عذاب و فضیلت تواضع و عفو کہ آن
از آفات و نوازم امور حکمت و امارتست و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازاله آن *

The contents of the work have been stated by Hâj. Khal. vol. iii, p. 329 ; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447 ; G. Flügel, iii, p. 284 ; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323 ; Ethé, Bodl. Lib. Cat. Nos. 1451-1453 ; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169 ; lines 12 ; size $10 \times 6\frac{3}{4}$: $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLÂQ-I MUḤSINÎ.

An exceedingly valuable copy of the famous work on ethics.

Author: Ḥusayn bin 'Alī ul-Wā'iz ul-Kāshifi حسين بن علي الواعظ الكاشفي.

Beginning:—

حضرت پادشاه علی اطلاق عزت کلمته الخ *

Ḥusayn Kāshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultān Ḥusayn, and dedicates the work to that king's son Abul Muḥsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii. p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title انیس الثیس was made by Pir Muhammad 'Azmi bin Pir Aḥmad bin K̲halīl of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848. 'Das Kapitel von der Freigebigkeit, etc

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

کتبه العبد الفقير الحقير المذنب محمود بن سلطان علی القزويني

..... في شهر رجب المرجب سنة و تسعمائة *

No. 945.

fol. 140 ; lines 15 ; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as usual.

Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̥hîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

fol. 173 ; lines 17 ; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as above.

Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

Scribe : حاجي عبد الغفور بن ملا محمد زمان بن ملا ساقی بن حاجي عبدی

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̥hîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

fol. 158 ; lines 15 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlâq-i Muḥsinî, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated ; 19th century.

Scribe : عبد الرسول.

foll. 383; lines 11; size $10\frac{3}{4} \times 5\frac{3}{4}$; 7×3 .

NAFÂ'IS-UL- KALÂM.

Author : ' Abd-ul- Latîf ul-Munshî, Nazîl ul-Haramayan : عبد اللطيف المنشى نزىل الحرمین.

حمدا للعلی العادل الذی لا شبهه له ولا معادل تعالت آلاؤه وتوالت

نَعْمَاوَة النخ *

The full title of the work, as given on fol. 115^b, is نفائس الكلام . The royal personage to whom the work is dedicated, is called on fol. 46^a = میران عادل شاه بن مبارکشاه بن عادل شاه الفاروقی القرشی . وعرائس الاقلام العدوی Mirân 'Ādil Shāh bin Mubârak Shāh bin 'Ādil Shāh ul-Fârûqî. This king is identical with Râjah 'Alî Khân Fârûqî, (A.H. 984-1005 = A.D. 1576-1596), the eleventh king of Khândish (see Brigg's Muhammadan Power in India, vol. iv. p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwih* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'in-ul-Miskîn (see No. 48^b).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhânpûr, fol. 47^a.

Death of Mîrân Shâh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجه حسين از اولاد خواجه معين - روح الله لاري - سيد محمد البخاري
 سيد محمد - سيد مصطفى دهلوی - شيخ ابراهيم بروجي بغدادی - الدين اجميري
 - سيد بهول - سيد ابراهيم بهکري - شيخ برهان ابن شيخ محمد غوث - فاروقي
 عبد الحكيم بن - عبد الكريم شهباز - سيد بهول - also spelt on the margin as
 شيخ - سيد راجن بخاري - شيخ برهان نعمان - شيخ ابوحي خضر - شيخ باجن
 قاضي - قاضي عبد الغني - قاضي كبير محمد - عثمان مدرس - يوسف بنگالي
 شيخ احمد محتسب and شاه محمد بن وجيه الدين - روح الله دکنی.

There is a lacuna after fol. 82^a.

Meaning of the word *Wazîr*; fol. 105^a.

On the excellence of *Khilâfat*, fol. 116^b.

On *Imâmat*, *Khilâfat* and sovereignty, fol. 123^a.

The *Khilâfat* of the four early *Khilîfahs*, fol. 125^b.

The *Khilîfahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imâms*, fol. 162^b. The name of each *Imâm* is followed by his *Kunyah* or title, the date of his birth, the period of his *Imâmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imâms* and *Khilîfahs* and obedience to them, illustrated by numerous quotations from *Hadîṣ*, sayings of eminent 'Ulamâ and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Hadîṣ* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نہصد و ہشتاد و چہار از حساب رفتہ کہ این نسخہ عالی خطاب
 یافت رقم از مدد فیض پاک رونق او تافت بریں لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the *Qurân* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page :

نفایس الکلام و عرایس الاقلام - مما عني بجمعه و تصنیفه و اعتنى بتأليفه
و تصنیفه اضعف عبد الله بنیة و جرماً و اقواهم معصية و جرماً فزید الحرمین
الشریفین و المفتی بالانتشاء الى المحللین المذیفین عبد اللطیف المنشی
اورده الله موارد امتفانه و اصدِر عن مصادر عصيانه آمین امین لا ارضی
بواحدة حتى اضعف اليه الف آمیناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

Scribe محمد بن شیخ عبد الله الصدیقى.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Raḍī-ud-Dīn Aḥmad bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Hāḷ. Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Raḍī-ud-Dīn Samarqandī, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصورى

AKHLÂQ-I MANŞÛRÎ.

A work on ethics and politics.

Author: Giyâş, popularly called Manşûr به منصور غیاث مشهور.

Beginning:—

حمد بیدد ... احدیرا که جز و نیست احد الن *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصورى and also اخلاق غیاث منصورى

The author Mīr Giyâş-ud-Dīn Manşûr was the son of the eminent philosopher Mīr Şadr-ud-Dīn Muḥammad Şhîrâzî (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i Manşûriyah at Şhîrâz and author of several works enumerated in the Majâlis-ul-Mu'minin, fol. 412^b. Giyâş-ud-Dīn held for some time the influential post of Şadr under Şhâh Tahmâsp (A.H. 930-984

= A.D. 1524–1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* Shaykh 'Alī bin 'Abd-ul-'Ālī, and returned to Shīrāz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجة الكلام قسم مبحث معاد متصدى رد اقوال حجة الاسلام غزالي
- (2) محاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد
دواني در حواشی ایشان بر شرح تجرید -
- (3) محاکمات میان ایشان در حواشی ایشان بر شرح مطالع
- (4) محاکمات میان ایشان در حواشی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هیاکل الانوار
- (6) شرح بر رساله اثبات واجب پدر خود
- (7) تعدیل المیزان بر منطق که خلاصه منطق شفاست
- (8) معیار الافکار که خلاصه تعدیل المیزان است
- (9) لواحق و معارج در هیئت در محاذات کتاب تحفه شاهي
- (10) تجرید در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سفیر در هیئت
- (15) حاشیه بر البیات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمة العین
- (18) رساله در باب خلافة فرزند ارشد خود میر صدرالدین محمد
- (19) خلاصة التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمسیه علامه دواني
- (21) رد بر حاشیه تهذیب مشار الیه
- (22) رد بر انموذج العلوم مشار الیه
- (23) رد بر رساله زوراء مشار الیه

- (24) رساله در تحقیق جهات
 (25) رساله مشارق در اثبات واجب
 (26) The present work.
 (27) حاشیه بر اوایل کشف
 (28) مقامات العارفین
 (29) کتاب در تصوف و اخلاق که باسم فرزند ارجمند خود میرشرف الدین علی نوشته -
 (30) رساله قانون السلطنت
 (31) ریاض الرضوان
 (32) کتاب اساس در علم هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^b : در بیان ماعیت انسان و اشارت بطریق نیل
 (in four تجلیه جهان)

Mujallah II, on fol. 95^b : در تهذیب اخلاق و کیفیت سلوک با
 (in three تجلیه خلاق)

For other copies see Rieu ii, p. 826^a ; G. Flügel, vol. iii, p. 292 ; *Jahrbücher*, vol. 81, and *Anzeigebblatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful Nasta'liq.

Dated, A.H. 1010.

No. 950.

foll. 146 ; lines 17 ; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

معدن الجواهر

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'dî's Gulistân.

Author : Mullâ Tarzi ملا طرزي.

Beginning :—

جهان جهان نيايش جهانداريرا سزد که رايات جهانگيري فرمان روايان

والاشکوة النعم *

The work, written for, and dedicated to Jahângir, was composed in A.H. 1025 = A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bâb* (see fol. 8^a). The fullest redaction in twenty-two *Bâb* and a *Khâtimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038 ; J. Aumer, p. 60 ; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bâb* are enumerated thus at the beginning :—

باب اول در بيان درجه شهادت و قدرتي و تصرفي که آن زنده های

معنوي است *

باب دوم در عشق و محبت که وسیله وصال به مطلوب حقيقي است *

باب سوم در بیوفائي و بیحقيقي و پاداش آن *

باب چهارم در فضیلت دیانت که صیقل مرآت ایمان و زیور مرآت صدق

و ایقان است *

باب پنجم در وفا و حقیقت پروري *

باب ششم در پاداش تهمت و افترا •

باب هفتم در داد گستری و عدل پروري *

باب هشتم در فضیلت توکل و قناعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقال *

باب دهم در بیان استغذای ایزدی که آستین او می افشاند بر خرقة پوشی
که پلی بدامان ریاضت کشیده سر از گردبان عجب بر
می آرد *

باب یازدهم در بیان بخشایش الهی در باره سرگشتگان بادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طیفنت آدمی را بآب غم سرشته اند و رقم الم
بر لوح جبین او نوشته و تخم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مذهب فقر و اضطراری *

باب چهاردهم در بیان عجائباتی که از پرده غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دانائی و رسانی اهل تنجیم *

باب هفدهم در پیدایش اندیشه تباه در حق مردم بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: ثناء الله.

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

محبوب القلوب

MAḤBÛB-UL-QULÛB.

A collection of moral tales and anecdotes.

Author: Barkhwurdâr bin Maḥmûd Turkman Farâhî, with the poetical nom de plume Mumtâz. برخوردار بن محمود ترکمان فراهی متخلص به ممتاز.

Beginning:—

الهي بزرگي و حشمت تراست سر افرازي ملک و دولت تراست

The author, who flourished under Minûchihir Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172; lines 17; size 7 × 4; 5 × 2½.

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'di's Gulistân.

Author: 'Azîz Ullah Husâm-ud Dîn ul-Banârasî عَزِيزُ اللَّهِ حَسَامُ الدِّينِ الْبَنَارَسِي.

Beginning:—

صفت و صفت مر جان آفرینی را که گلستان گفتار از نسیم سپاس

او همیشه بهار است الخ *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa'di's is. It is dedicated to Shâh Jahân (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram شاه گوهرستان شاه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در سیرت سلاطین و اعدار و خواقین عدالت شعار on fol. 15^a.

گوهر دوم در اخلاق برگزیدماد الهي و احوال ایشان on fol. 65^a.

گوهر سوم در آداب گفتار و فواید خاموشي on fol. 93^a.

گوهر چهارم در سترگي دانش on fol. 103^a.

گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انکسار on fol. 119^b.

گوهر ششم در کیفیت دنیا و حسن و قبح آن on fol. 125^a.

on fol. 136^a. گوهر عفتم در سوانح عشق و حسن و اداء دلفریبی

on fol. 157^b. خاتمه بعض الحکمة الجریلت و من الموعظة الجلیلت

Written in learned Nîm *Shikastah*. Dated, Ramadân, A.H. 1116.

Scribe : محمد منعم اروای بهاری ولد شیخ عبد العی بن شیخ شهاب الدین

Occasional marginal notes and emendations.

No. 953.

fol. 361 ; lines 18 ; size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

منهج الیقین

MANHAJ-UL-YAQÎN.

A commentary upon the وصیت or "Testament" of Imâm Ja'far Ṣâdiq, containing doctrines of faith, moral precepts, religious instruction, etc , etc.

Commentator : Muḥammad bin Abû Turâb Gulistânah محمد بن ابو تراب گلستانه

Beginning :—

روانج روح افزای حمدی که مشام مقدسان ملاء اعلى را سرگرم

عطیة تسبیح سازد الخ *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the کتاب الروضة of the famous *Shî'ah* doctor Muḥammad bin Ya'qûb ul-Kalînî's (d. A.H. 328 = A.D. 939) work کانی.

The commentator, with his full name Mirzâ 'Alâ-ud-Dîn Muḥammad bin Abû Turâb Gulistânah ul-Ḥusaynî, was a disciple of Muḥammad Bâqir Majlisî, and the author of a commentary upon the *Nahj-ul-Balâgat*, entitled حقائق في شرح كلمات كلام الله الناطق (d. A.H. 328 = A.D. 939) work کانی.

The date of completion of the work, A.H. 1081 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in *Kashf-ul-Ḥujub*, fol. 149^b. See also *Âsaf Lib. Hand List*, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid

Khawrshîd Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412 ; lines 17 ; size 9 × 5 ; 6 × 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics :

Author: Mirzâ Muḥammad Rafi' Wâ'iz (Qazwîni) میرزا محمد رفیع قزوینی
واعظ قزوینی.

Beginning:—

بهترین مقامی که سرخیل کاروان فزون محاورات تواند بود النعم *

Mirzâ Rafi'-ud-Dîn Muḥammad, who flourished in Iṣfahân during the reigns of Shâh 'Abbâs II and Sulaymân of the Ṣafawî dynasty, was also a poet of no mean distinction, and has left a *Dîwân* in which he adopts the poetical title Wâ'iz (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the *Riyâd-ush-Shu'arâ*, fol. 463^b, shortly after the accession of Sultân Ḥusayn (A.H. 1105–1135 = A.D. 1694–1722). See also *Majma'-un-Nafâ'is*, vol. ii, fol. 516^a ; *Natâ'ij-ul-Afkâr*, p. 442 ; *Makhzan-ul-Ġarâ'ib*, vol. ii, p. 987 ; *Kashf-ul-Hujub*, fol. 1^b, etc.

The work is based on the Qurân and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS., comprises only the first *Bâb*, divided into three *Faṣl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109 ; Ethé, Bodl. Lib. Catalogue, *loc. cit.* ; Ethé, India Office Lib. Catalogue, No. 2213 ; E. G. Browne's. Camb. Lib. Catalogue, p. 59 ; W. Pertsch, Berlin Catalogue, pp. 312 and 313 ; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Faṣl* of the first *Bâb* and fourteen sections of the third *Faṣl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Unwân at the beginning.

Not dated ; 19th century.

No. 955.

fol. 345 : lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muḥammad Rafi's Abwâb-ul Jinân, beginning as above :

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes.

Not dated ; 19th century.

A seal of Sayyid Şafdar Nawwâb, Patna, is found at the top of the first page.

No. 956.

fol. 321 : lines 19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the Abwâb-ul Jinân, beginning as usual

Written in ordinary Indian Ta'liq.

Dated 4 Dûlqa'd, A. H. 1234

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تحفة الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own Qaṣîdah Mûnis-ul-Abrâr Munis-ul-abrâr, which he composed in praise of 'Alî, the fourth Khalîfah.

Author Muḥammad Tâhir محمد طاهر.

Beginning :—

الحمد لله رب العالمين اما بعد انكه چون محتاج بحمت الله

قادر محمد طاهر اين قصيده را كه بمونس الابرار موسوم است *

In a short preface the author tells us that as his Qaṣîdah, entitled Munis-ul-Abrâr, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muḥammad Tāhir bin Muḥammad Ḥusayn ush-Shīrāzī un-Najafī ul-Qumnī, a most bigoted Shī'ah, was, according to the author of the Kashf-ul-Hujub, fol. 54^a, a contemporary of Muḥammad bin Ḥasan ul-Ḥasanī ul-Ḥurr ul-‘Āmilī who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majālis-ul-Mu'minīn of Nūr Ullah Shūstarī, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Şūfism and a most virulent refutation of the Şūfic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Şūfic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Ḥasan Khirqānī, Ḥasan Baṣrī, Ibrāhīm Adham, Mālīk Dīnār, Shibli, Junayd, Fuḍayl bin ‘Ayād, Bishr Ḥāfī, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul ‘Abbās, Muḥyī-ud-Dīn Ibn ul-‘Arabi, Aḥmad Ġazzālī, Sarī Saqaṭī, Bāyazīd Bisṭāmī and several others. It may be noticed that the author quotes passages from numerous Sunnī writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions :—

اربعین (see Kashf-ul-Hujub, fol. 11^b), on fol. 78^a.

تحفة العقلا, on fol. 15^a.

تحفة عباسی, on fol. 18^a.

بیجة الدارين (see Kashf-ul-Hujub, fol. 54^a) and حکمة العارفين on ol. 113^a.

The Qaṣīdah itself begins thus on fol. 2^a :—

بخون دیده نوشتیم بر در و دیوار که چشم مردمی از اهل روزگار مدار

On the title-page the author is called محمد طاهر اصفهانی

Written in ordinary Ta'liq.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat ‘Alī Khān and Sayyid Khawrshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 958.

fol. 155 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

شرح خطبة شقشقية

SHARḤ-I KHUTBAH-I SHAQ-SHAQĪYAH.

An exhaustive Persian commentary on the *Khutbah-i Shaqshaqīyah*.

Commentator : Imdād 'Alī امداد علي.

Beginning :—

طوبى لأديب هدرت شقا شقه للتدبيان حمد من عرف *

This is a commentary on the *Khutbah-i Shaqshaqīyah*, found in the beginning of the well-known Arabic work *Nahj-ul-Balāgat*, which consists of discourses, letters and sayings ascribed to 'Alī bin Abū Ṭālib, collected by Abul Ḥasan Muḥammad bin Ḥusayn bin Mūsā, better known as ash-Sharīf ur-Raḍī الشریف الرضی See *Hāj. Khal.* vol. vi, p. 406. For the *Khutbah-i Shaqshaqīyah* see *Nahj-ul-Balāgat*, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazīr Maḥdī 'Alī Khān Bahādur Sipihdār Jang.

The commentator takes great pains in giving the explanation under the following different heads :— البلاغة - النحو - الصرف - اللغة - الترجمة and last of all فائدة الاستدلال. The *Khutbah* treats of the prerogatives of 'Alī and his noble qualities.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated ; 19th century.

No. 959.

fol. 52 ; lines 14 ; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3$.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dī's *Gulistān*, without author's name.

It consists of two sections : the first, or the prose section, begins thus with the following heading :—

سخندان جان نواز و بلند متضمن پندهای دلپسند و اندرزهای
ارجمند ... جان پدر راستی بگزین و با راستکاران بذشین ^{الح} *

The second, viz. the poetical section, begins thus on fol. 32^b :

ابیات جان فیروز و شیرین متضمن پندهای دلنشین و اندرزهای
گزین سر هر دانش گزین و درست ^{الح} *

Written in fair Ta'liq.

Not dated : 19th century.

No. 960.

fol. 54 : lines 15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the above work, beginning :—

سخندان جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.

Not dated ; 19th century.

THE END.



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67

